

**INTERFAITH LEADERS' PERSPECTIVES ON  
INTERFAITH MARRIAGE IN YOGYAKARTA: A  
SADDU DZARI'AH APPROACH**



By:

Allail Meylda Firdaus  
21421102

THESIS

Acc 09/10/2025  
untuk diujikan  
dalam sidang  
munaqasyah

*[Signature]*  
Muhsin Achmad

Submitted to the Department of Ahwal Syakhshiyah  
Faculty of Islamic Studies, Islamic University of Indonesia  
To fulfill one of the requirements for obtaining the Islamic Law Degree

**YOGYAKARTA**

**2025**

**INTERFAITH LEADERS' PERSPECTIVES ON  
INTERFAITH MARRIAGE IN YOGYAKARTA: A  
SADDU DZARI'AH APPROACH**



By:

Allail Meylda Firdaus  
**21421102**

Supervisor:

Dr. Mukhsin Achmad, M.Ag.

**THESIS**

Submitted to the Department of Ahwal Syakhshiyah  
Faculty of Islamic Studies, Islamic University of Indonesia  
To fulfill one of the requirements for obtaining the Islamic Law Degree

**YOGYAKARTA**

**2025**

## STATEMENT LETTER

The undersigned below:

Name : ALLAIL MEYLDA FIRDAUS  
Student Number : 21421102  
Place and Date of Birth : Denpasar, May 10, 2001  
Thesis Title : INTERFAITH LEADERS' PERSPECTIVES ON INTERFAITH  
MARRIAGE IN YOGYAKARTA: A SADDU DZARI'AH  
APPROACH

Hereby declare that the results of writing this thesis are my own work and are of true authenticity. If it turns out that at a later date, the writing of this thesis is the result of plagiarism of other people's work, then I am willing to take responsibility and be willing to accept sanctions based on the rules and regulations that apply at the Universitas Islam Indonesia.

Thus, I make this statement honestly and not forcefully.

Yogyakarta, October 9, 2025

Undersigned,



Allail Meylda Firdaus

## EXAMINER'S APPROVAL



FAKULTAS  
ILMU AGAMA ISLAM

Gedung K.H. Wahid Hasyim  
Kampus Terpadu Universitas Islam Indonesia  
Jl. Kaliurang km 14,5 Yogyakarta 55584  
T. (0274) 898444 ext. 4511  
F. (0274) 898463  
E. [faik@uii.ac.id](mailto:faik@uii.ac.id)  
W. [faik.uii.ac.id](http://faik.uii.ac.id)

### PENGESAHAN

Tugas Akhir ini telah diujikan dalam Sidang Tugas Akhir Fakultas Ilmu Agama Islam Universitas Islam Indonesia Program Studi IP Hukum Keluarga (Ahwal Al-Syakshiyah) yang dilaksanakan pada:

Hari : Senin  
Tanggal : 27 Oktober 2025  
Judul Tugas Akhir : Pandanga Tokoh Agama tentang Pernikahan Beda Agama:  
Pendekatan Saddu Dzari'ah  
Nama : ALLAIL MEYLDA FIRDAUS  
Nomor Mahasiswa : 21421102

Sehingga dapat diterima sebagai salah satu syarat untuk memperoleh gelar sarjana dari Program Studi IP Hukum Keluarga (Ahwal Al-Syakshiyah) Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta.

#### TIM PENGUJI

**Ketua/Pembimbing**  
Dr. Mukhsin Achmad, S.Ag, M.Ag.

(.....)

**Penguji 1**  
Dr. Maulidia Mulyani, S.H., M.H.

(.....)

**Penguji 2**  
Dr. Anisah Budiwati, SHI., MSI.

(.....)

Yogyakarta, 27 Oktober 2025  
Fakultas Ilmu Agama Islam



Dekan,  
*Asmuni*  
Drs. Asmuni, MA

## INTERNAL MEMO

Yogyakarta, October 9, 2025  
Rabiul Akhir 11 1447

Subject: Thesis

Dear : Honorable Dean of the Faculty of Islamic Studies  
Universitas Islam Indonesia  
Yogyakarta

*Assalamu'alaikum Wr. Wb.*

Based on the appointment by the Dean of the Faculty of Islamic Studies, Universitas Islam Indonesia, with letter number: 548/Dek/60/DAATI/FIAI/VI/2025, on October 9, 2025 AD/Rabiul Akhir 11, 1447 H, for our duties as supervisor of the thesis:

Name : Allail Meylda Firdaus

Student Number : 21421102

The Student of the Faculty of Islamic Studies, Universitas Islam Indonesia

Department : Ahwal Syakhshiyah International Program

Thesis Title : Interfaith Leaders' Perspectives on Interfaith Marriage in Yogyakarta: A Saddu Dzari'Ah Approach

After researching and making necessary improvements, we finally decided that your thesis above fulfills the requirements to be submitted to the Munaqashah Trial of the Faculty of Islamic Studies, Universitas Islam Indonesia.

Thus, hopefully it can be tested soon, and together with us, we will send 4 (four) copies of the thesis in question.

*Wassalamu'alaikum Wr. Wb.*

Supervisor,



Dr. Mukhsin Achmad, M.Ag.

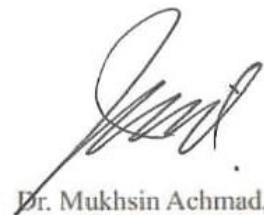
## SUPERVISOR'S APPROVAL

Thesis Title : INTERFAITH LEADERS' PERSPECTIVES ON INTERFAITH MARRIAGE IN YOGYAKARTA: A SADDU DZARI'AH APPROACH  
Student Name : Allail Meylda Firdaus  
Student Number : 21421102  
Departement : Ahwal Syakhshiyah International Program

According to the process and the result of supervising among several months, and being made necessary improvements, then the concerned person can register himself to join the Munaqasah Trial of the Ahwal Syakhshiyah International Program Department, Faculty of Islamic Studies, Universitas Islam Indonesia.

Yogyakarta, 9<sup>th</sup> October 2025

Supervisor,



Dr. Mukhsin Achmad, M.Ag.

## ACKNOWLEDGMENT

*“To my beloved parents who never tire of praying for my happiness and success,  
and to everyone who has always been there to provide unwavering support  
throughout my life's journey.”*

## MOTTO

"انظر ما قيل ولا تنتظر من قال"<sup>1</sup>

*“Lihatlah apa yang dikatakan, dan  
jangan melihat siapa yang mengatakannya”*

— ‘Alī bin Abī Ṭālib

---

<sup>1</sup> Imam ‘Alī bin Abī Ṭālib, dikutip dalam *Iḥyā’ ‘Ulūm al-Dīn*, karya Abū Ḥāmid al-Ghazālī (Beirut: Dār al-Kutub al-‘Ilmiyyah, tt.), Juz 1, hlm. 94.

# ARABIC LATIN TRANSLITERATION GUIDELINES

## JOIN DECISION

### MINISTER OF RELIGION AND MINISTER OF EDUCATION AND CULTURE OF THE REPUBLIC OF INDONESIA

Number: 158 of 1987

Number: 0543b//U/1987

Transliteration is the transfer of letters from one alphabet to another. Arabic-Latin transliteration here is the copying of Arabic letters with Latin letters and their diacritics.

#### I. Consonant

In the Arabic writing system, Arabic consonant phonemes are symbolized by letters. In this transliteration, some are symbolized by letters, and some are symbolized by signs.

The following is a list of the Arabic letters in question and their transliteration with Latin letters:

Table 0.1: Consonant Transliteration Table

Arabic letters	Name	Latin letters	Name
ا	Alif	Not symbolized	Not symbolized
ب	Ba	B	Be
ت	Ta	T	Te
ث	Śa	ś	es (with a dot on top)
ج	Jim	J	Je

ح	Ḥa	ḥ	ha (with dot below)
خ	Kha	Kh	ka and ha
د	Dal	d	De
ذ	Ḍal	ḏ	Zet (with a dot on top)
ر	Ra	r	er
ز	Zai	z	zet
س	Sin	s	es
ش	Syin	sy	es dan ye
ص	Ṣad	ṣ	es (with dot below)
ض	Ḍad	ḏ	de (with dot below)
ط	Ṭa	ṭ	te (with dot below)
ظ	Ẓa	ẓ	zet (with dot below)
ع	`ain	`	Inverted comma (above)
غ	Gain	g	ge
ف	Fa	f	ef
ق	Qaf	q	ki

ك	Kaf	k	ka
ل	Lam	l	el
م	Mim	m	em
ن	Nun	n	en
و	Wau	w	we
هـ	Ha	h	ha
ء	Hamzah	‘	apostrophe
ي	Ya	y	ye

## II. *Syaddah*

Syaddah or tasydid in the Arabic writing system is symbolized by a sign, syaddah or tasydid sign. In this transliteration, the syaddah sign is symbolized by a letter, which is the same letter as the letter marked with the syaddah sign.

Example:

- ربنا - rabbanā
- نزل - nazzala
- البر - al-birr
- الحج - al-hajju

### III. *Ta'marbutah*

Ta marbutah which is alive, or which receives fathah, kasroh and dammah, is transliterated as /t/. Ta marbutah which is dead or has a sukun character, is transliterated as /h/. If in a word whose final word ta marbutah is followed by a word that uses the article al, and the reading of the two words is separated, the ta marbutah is transliterated with ha (h).

Example:

- روضة الاطفال - raudatul al-atfal  
- raudatu al-atfal
- المدينة المنورة - al-Madīnah al-Munawwarah  
- al-Madīnah al-Munawwarah

### IV. Short Vowel

Harakat	Name	Latin Letter	Name
َ	Fathah	a	a
ِ	Kasrah	i	i
ُ	Dammah	u	u

### V. Long Vowel

Harkat and Letter	Name	Symbol	Name
َ...ا...ى	Fathah dan alif atau ya	Ā	a dan garis di atas
ِ...ى	Kasroh dan ya	Ī	i dan garis di atas

و...	Dammah dan waw	Ū	u dan garis di atas
------	----------------	---	---------------------

## VI. Double Vowel

Harakat and Letter	Name	Letter combinations	Name
ي...	Fathah dan ya	ai	a dan i
و...	Fathah dan wau	au	a dan u

## VII. Hamzah

It is stated at the beginning of the Arabic-Latin Transliteration List that hamzah is transliterated with an apostrophe. However, this is only located in the middle and end of words. When the hamzah is located at the beginning of a word, it is not symbolized, because in Arabic writing, it is alif.

Example:

1. Hamzah at the beginning:

امرت – umirtu

اكل – akala

2. Hamzah in the middle:

تأخذون – takhuzūna

تأكلون – takulūna

3. Hamzah at the end:

شيء – syaiun

النوء – an-nauu

### VIII. Kata Sandang *Alif + Lam*

The article in the Arabic writing system is symbolized by a letter, namely. ال. However, in transliteration, the article is distinguished between the article followed by shamsiah letters and the article followed by qomariah letters.

The article, followed by shamsiah letters, is transliterated according to its sound, i.e., the letter /I/ is replaced with the same letter as the letter that directly follows the article. The article, followed by qamariah letters, is transliterated according to the rules outlined in front and according to its sound. Whether followed by shamsiah or qamariah letters, the article is written separately from the word that follows and relates to a conjunction.

Example:

- الرجل – ar-rujulu
- الشمس – asy-syamsu
- البديع – al-badi’u
- السيدة – as-sayyidatu
- القلم – al-qalamu
- الجلال – al-jalālu

### IX. Writing Words in Sentences

Basically, each word, whether fi’il, isim, or letter, is written separately. For certain words whose writing with Arabic letters is commonly

coupled with other words, because there are letters or harakat that are omitted. So, in this transliteration, the writing of the word can be done in two ways, it can be separated into words or can also be combined.

Example:

وان الله لهو خير الرازيين – Wa innallāha lahuwa khair ar-rāziqīn.

- Wa innallāha lahuwa khairur-ar-rāziqīn.

فاوفوا الكيل والميزان - Fa aufū al-kaila wa al-mīzāna.

- Fa aufū al-kaila wal-mīzāna.

بسم الله مجرّها و مرسها - Bismillāhi majrehā wa mursāhā

## ABSTRACT

### INTERFAITH LEADERS' PERSPECTIVES ON INTERFAITH MARRIAGE IN YOGYAKARTA: A SADDU DZARI‘AH APPROACH

Allail Meylda Firdaus: 21421102

This study, entitled “Interfaith Leaders' Perspectives on Interfaith Marriage in Yogyakarta: A Saddu Dzari‘Ah Approach,” examines the perspectives of religious leaders in Yogyakarta on interfaith marriage and its connection to the concept of saddu dzarī‘ah in Islamic law. This study was prompted by the decision of the Yogyakarta District Court to approve the registration of interfaith marriages, which then sparked widespread public response and led to similar cases. Employing a qualitative and sociological approach, the study gathered data through observations and interviews with twelve respondents, two representatives from each of the six recognized religions: Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. Data collection lasted for one month and fifteen days. The findings reveal that although each religion has different doctrinal foundations, all emphasize preventing potential harm (mafsadah) arising from interfaith marriage, such as vulnerability of faith, child education, and family disharmony. The Islamic principle of saddu dzarī‘ah, preventing possible harm, is reflected in other religions through mechanisms such as episcopal dispensation, premarital courses, blessings, or *sudiwadani*. However, the study also found that not all interfaith marriages end in conflict; some couples live harmoniously by respecting each other’s beliefs. These findings do not justify interfaith marriage but show that saddu dzarī‘ah can be interpreted contextually within social realities. In Buddhism, differing views among leaders indicate that even within one religion, diverse perspectives exist. Overall, the shared emphasis is on maintaining family integrity and social harmony while fostering dialogue, tolerance, and new understandings of family harmony.

**Keywords:** *Interfaith Marriage, Saddu Dzari‘ah, Religious Leaders, Tolerance, Yogyakarta.*

## ABSTRAK

### PANDANGAN TOKOH ANTARAGAMA TENTANG PERNIKAHAN BEDA AGAMA DI YOGYAKARTA: PENDEKATAN SADDU DZARI'AH

Allail Meylda Firdaus: 21421102

Studi ini, yang berjudul “Perspektif Pemimpin Agama tentang Pernikahan Antaragama di Yogyakarta: Pendekatan Saddu Dzari‘Ah,” mengkaji pandangan para pemimpin agama di Yogyakarta mengenai pernikahan antaragama dan hubungannya dengan konsep saddu dzari‘ah dalam hukum Islam. Studi ini dilatarbelakangi oleh keputusan Pengadilan Negeri Yogyakarta untuk menyetujui pendaftaran pernikahan antaragama, yang kemudian memicu respons publik yang luas dan menyebabkan kasus-kasus serupa. Menggunakan pendekatan kualitatif dan sosiologis, penelitian ini mengumpulkan data melalui observasi dan wawancara dengan dua belas responden, dua perwakilan dari masing-masing dari enam agama yang diakui: Islam, Katolik, Protestan, Hindu, Buddha, dan Konghucu. Pengumpulan data berlangsung selama satu bulan dan lima belas hari. Temuan menunjukkan bahwa meskipun setiap agama memiliki dasar doktrinal yang berbeda, semua menekankan pencegahan potensi bahaya (mafsadah) yang timbul dari pernikahan antaragama, seperti kerentanan keyakinan, pendidikan anak, dan ketidakharmonisan keluarga. Prinsip Islam saddu dzari‘ah mencegah potensi bahaya tercermin dalam agama lain melalui mekanisme seperti dispensasi episkopal, kursus pra-nikah, berkat, atau sudiwadani. Namun, studi ini juga menemukan bahwa tidak semua pernikahan antaragama berakhir dengan konflik; beberapa pasangan hidup harmonis dengan saling menghormati keyakinan masing-masing. Temuan ini tidak membenarkan pernikahan antaragama, tetapi menunjukkan bahwa saddu dzari‘ah dapat diinterpretasikan secara kontekstual dalam realitas sosial. Dalam Buddha, perbedaan pandangan di antara pemimpin menunjukkan bahwa bahkan dalam satu agama, perspektif yang beragam tetap ada. Secara keseluruhan, penekanan bersama adalah pada pemeliharaan integritas keluarga dan harmoni sosial sambil mendorong dialog, toleransi, dan pemahaman baru tentang harmoni keluarga.

**Kata kunci:** *Pernikahan Antaragama, Saddu Dzari‘ah, Pemimpin Agama, Toleransi, Yogyakarta.*

## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لُحْمَدُ لِلَّهِ وَكَفَى، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْمُصْطَفَى، وَعَلَى آلِهِ وَصَحْبِهِ وَمَنِ اهْتَدَى، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، تَعْظِيمًا لِشَأْنِهِ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، الدَّاعِي إِلَى رِضْوَانِهِ. اَللّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.

With sincere gratitude, the author humbly acknowledges the boundless grace of Allah SWT, whose mercy and guidance have illuminated every step of the author's academic journey. Without His will, strength, and wisdom, the completion of this thesis would not have been possible. The author also offers praise and salutations to the Prophet Muhammad ﷺ, whose noble example continues to inspire humanity with values of justice, compassion, and steadfastness in faith. May peace and blessings be upon him, his family, his companions, and all who follow his path until the Last Day.

The thesis entitled "*Perspective of Interfaith Leaders in Yogyakarta on Interfaith Marriage from the Point of View of Saddu Dzari'ah*" has come to completion only through the invaluable support, guidance, and encouragement of many individuals. Their contributions, both seen and unseen, have been instrumental in shaping and finalizing this work. Therefore, the author wishes to extend heartfelt appreciation to the following:

1. Prof. Fathul Wahid, S.T., M.Sc., Ph.D., as the Rector of Universitas Islam Indonesia.

2. Dr. Drs. Asmuni, M.A., as the Dean of the Faculty of Islamic Studies, Universitas Islam Indonesia.
3. Dr. Anton Priyo Nugroho, S.E., M.M., as the Head of the Department of Islamic Studies, Faculty of Islamic Studies, Universitas Islam Indonesia.
4. Muhammad Najib Asyrof, S.Pd.I., Lc., M.Ag., as the Head of the Diploma Program in Family Law (*Ahwāl Syakhṣiyyah*).
5. Dr. Mukhsin Achmad, M.Ag., as my thesis advisor, who has provided thorough and patient guidance throughout these past few months.
6. Dzul kifli Hadi Imawan, Lc., M.Kom.I, Ph.D., has been my academic advisor who has guided and supported me throughout my academic journey in this department.
7. All lecturers of the Family Law (*Ahwāl Syakhṣiyyah*) Study Program, Faculty of Islamic Studies, Universitas Islam Indonesia, and the entire academic community who have shared valuable knowledge and guidance, making the completion of this thesis possible.
8. To the religious leaders and institutions in Yogyakarta, including the Ministry of Religious Affairs, Majelis Ulama Indonesia (MUI), GKI Ngupasan, GKI Gejayan, Saint Maria Assumpta Catholic Church, Klenteng Poncowinatan, Jagatnata Temple, Vihara Budhicitta Maitreya, and Vihara Buddha Praba, who willingly participated and provided valuable insights for this research.

9. Special thanks to my parents, Ummi Sulistyoharti and Abi Firdaus. Your prayers have made my journey through life easier until now. Your material and non-material support always gives me encouragement and blessings. May Allah SWT always connect our hearts in faith. Thank you also to my brother Feri, my sister Alief, my sister Isma, and my brother Izza. You are a source of inspiration for me. May Allah fulfill all our dreams.
10. Special thanks to my comrades from AS IP, Ocevava House, and Grace Area, who have been like home and family to me while I am far from my hometown. The sense of togetherness, shared struggles, and mutual support have been invaluable gifts that have kept me strong and motivated in pursuing my goals.
11. Special thanks to Farah Faridatul Hasanah, Afifah Maudhatul Hasanah, Salsabila Dara Rizki Atalla, and Rizqi Assyifaiyyah. Our friendship has been a valuable source of energy that has strengthened and encouraged us in completing this thesis.
12. With all sincerity, I would like to express my deepest gratitude to myself. For every night spent in exhaustion, every tear shed in silence, and every prayer offered in solitude. Thank you for choosing to keep standing even when my heart often wavered, and for continuing to walk even when each step felt heavy. Thank you for persevering, growing stronger, and never giving up until this work found its form. May all the

struggles in this journey serve as a testament to how I was able to weather the storm, and may they one day serve as a reminder that self-love is the true source of strength.

Author

Allail Meylda Firdaus

## TABLE OF CONTENTS

<b>STATEMENT LETTER</b> .....	<b>i</b>
<b>EXAMINER’S APPROVAL</b> .....	<b>ii</b>
<b>INTERNAL MEMO</b> .....	<b>iii</b>
<b>SUPERVISOR’S APPROVAL</b> .....	<b>iv</b>
<b>ACKNOWLEDGMENT</b> .....	<b>v</b>
<b>MOTTO</b> .....	<b>vi</b>
<b>ARABIC LATIN TRANSLITERATION GUIDELINES</b> .....	<b>vii</b>
<b>ABSTRACT</b> .....	<b>xiv</b>
<b>ABSTRAK</b> .....	<b>xv</b>
<b>PREFACE</b> .....	<b>xvi</b>
<b>TABLE OF CONTENTS</b> .....	<b>xx</b>
<b>CHAPTER I INTRODUCTION</b> .....	<b>1</b>
A. Background .....	1
B. Research Focus.....	8
C. Research Objectives .....	8
D. Research Benefits.....	8
E. Discussion Systematics .....	9
<b>CHAPTER II THEORETICAL FRAMEWORK</b> .....	<b>11</b>
A. Literature Review .....	11
B. Theoretical Framework .....	29
1. Theory of Legal Pluralism .....	29
2. Interfaith Regulation Related to Interfaith Marriage .....	32
3. Wahbah Az-Zuhaili Perspective on Saddu Dzari’ah .....	40
<b>CHAPTER III RESEARCH METHOD</b> .....	<b>43</b>
A. Research Method and Approach .....	43
B. Research Location.....	43

C. Research Information .....	44
D. Informant Determination Techniques .....	44
E. Data Collection Techniques .....	44
F. Data Validity .....	45
G. Data Analysis Technique .....	46
<b>CHAPTER IV RESULTS AND DISCUSSION .....</b>	<b>47</b>
A. Results .....	47
1. Yogyakarta as a Multicultural City .....	47
2. Six Religious Perspectives on Interfaith Marriage.....	51
B. Discussion .....	61
<b>CHAPTER V CONCLUSION AND SUGGESTION .....</b>	<b>80</b>
A. Conclusion .....	80
B. Suggestion.....	81
<b>REFERENCE .....</b>	<b>82</b>
<b>APPENDIX .....</b>	<b>89</b>
<b>CURRICULUM VITAE.....</b>	<b>107</b>

## CHAPTER I INTRODUCTION

### A. Background

Interfaith marriage in Indonesia is a significant issue that reflects the country's high cultural and religious diversity. In the Islamic context, marriage is not only a social contract but also an act of worship that aims to build a family that is *sakinah*, *mawaddah*, and *rahmah*. Islamic jurisprudence provides guidance on interfaith marriage with various views from scholars and schools of thought. In general, Muslim men are allowed to marry women of the Book (Jews and Christians) under certain conditions, while Muslim women are prohibited from marrying non-Muslim men.<sup>2</sup>

The six recognized religions in Indonesia have their own rules that generally and explicitly prohibit the practice of interfaith marriage. Islamic law prohibits marriage between people of different faiths. In the event of such marriages being forced, they are generally regarded as 'adultery for life'. Protestant Christianity also imposes restrictions on its adherents, generally discouraging interfaith marriages. This is rooted in the Protestant Christian belief that marriage ensures the happiness of a man, a woman, and their children within the context of an eternal and permanent community (Hadikusumo 2020).

---

<sup>2</sup> Nasrul, Muhammad Yusuf, Muslim Mubarak., "PERNIKAHAN BEDA AGAMA TINJAUAN FIKIH DAN TANTANGAN KEHIDUPAN MULTIKULTURAL DI INDONESIA," *CENDEKIA : Jurnal Ilmu Pengetahuan* Vol 4, No. 3 (2024), <https://doi.org/10.51878/cendekia.v4i3.3050>

In contrast, Catholic doctrine prohibits marriage between people of different religions, unless authorized by the Church. Conversely, Buddhist law does not regulate marriage between different faiths and leaves it to the customs of each region. In Hinduism, marriage between people of different religions is strictly prohibited.<sup>3</sup>

The plurality of religions and sects of belief in Indonesia has been shown to engender several consequences, one of which is the occurrence of interfaith marriages. Interfaith marriages are not a recent phenomenon; they have been prevalent for a considerable duration due to Indonesia's multicultural character. Nevertheless, this does not negate the potential for such unions to give rise to contentious issues within communities. According to data collected by the Indonesian Conference on Religion and Peace (ICRP), from 2005 to early March 2022, there have been 1,425 interfaith couples married in Indonesia.<sup>4</sup>

The phenomenon of interfaith marriage in Indonesia is a multifaceted subject that entails both advantages and disadvantages. On the one hand, the presence of interfaith marriages is indicative of a society that is both open and tolerant of religious diversity, a quality that is particularly salient in a multicultural context. Such unions have the potential to foster mutual

---

<sup>3</sup> Romario Manurung, Ani Yumarni R. Yuniar Anisa I., "ANALISIS HUKUM PERKAWINAN BEDA AGAMA ANGGOTA POLRI DIKAITKAN DENGAN UNDANG UNDANG NOMOR 16 TAHUN 2019 TENTANG PERKAWINAN", *UIRLawReview* Vol 7, No. 1 (2023), [https://doi.org/10.25299/uirlrev.2023.vol7\(1\).14810](https://doi.org/10.25299/uirlrev.2023.vol7(1).14810)

<sup>4</sup> "Jangan Kaget! Ini Jumlah Pasangan Nikah Beda Agama Di Indonesia," Populis.id, accessed February 26, 2025, <https://populis.id/read13644/jangan-kaget-ini-jumlah-pasangan-nikah-beda-agama-di-indonesia>.

enrichment, with couples from different religious backgrounds contributing to a more diverse and dynamic environment. However, such unions are not without their challenges, which include but are not limited to acceptance within the family unit, the determination of the religious identity of offspring, and the navigation of cultural differences. Moreover, interfaith couples frequently encounter social stigma and discrimination from their communities, which may manifest as assumptions about the durability of the marriage or the likelihood of significant religious discord.<sup>5</sup>

The phenomenon of inter-religious marriage is increasingly observable among prominent figures and the general population, encompassing individuals who advocate interfaith dialogue. This phenomenon serves as a source of inspiration for couples with disparate religious backgrounds, encouraging them to advocate for their union and secure recognition of their marital status.<sup>6</sup>

Interfaith marriage in Indonesia, including in Yogyakarta, has complex aspects because it involves theological, juridical, and sociological elements. From a legal perspective, Law No. 1/1974 on Marriage, particularly Article 2 paragraph (1), stipulates that “Marriage is considered valid if it is conducted by the laws of each religion and belief.”<sup>7</sup> This means that a marriage can be

---

<sup>5</sup> Muhammad Husni A P et al., “Persepsi Masyarakat terhadap Pernikahan Beda Agama: Studi tentang Stereotip, Prasangka, dan Dukungan Sosial dalam Konteks Multireligius” *El-Bait: Jurnal Hukum Keluarga Islam* Vol 2, No. 2 (2023), <https://doi.org/10.53515/ebjhki.v2i2.76>

<sup>6</sup> Adelia Mamira et al., “PENCATATAN PERKAWINAN BEDA AGAMA DI PN YOGYAKARTA PERSPEKTIF MAQASHID ASY-SYARI’AH,” *Jurnal Res Justitia: Jurnal Ilmu Hukum* Vol 3, No 2 (2023), <https://doi.org/10.46306/rj.v3i2>.

<sup>7</sup> Republik Indonesia, “Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 tentang Perkawinan”, *Lembaran Negara Republik Indonesia Tahun 1974 Nomor 1, Bab 1 pasal 1.*

categorized as a valid marriage if it is carried out in accordance with the religion and beliefs of the couple who perform the marriage. Therefore, to determine whether a marriage is permissible, it is highly dependent on religious provisions, because the legal basis of religion in marriage is listed as a very important matter in Law Number 1 Year 1974.<sup>8</sup> This provision has been interpreted variously by various parties, including religious leaders.

The Compilation of Islamic Law (KHI), which applies to Muslims in Indonesia, explicitly prohibits marriage between Muslims and non-Muslims. Article 40 letter c states that a Muslim man and woman are prohibited from marrying someone who is not Muslim.<sup>9</sup>

In practice, couples who want to marry different religions in Indonesia have several options, namely one of the parties converts, or they marry abroad and register their marriage in Indonesia, or they can also apply to the court so that the marriage can be recorded at the Civil Registry Office, besides that some perform marriage according to the procedures of each religion (double marriage).

The phenomenon of interfaith marriage is increasingly prevalent among artists and the public, even among interfaith dialogue activists. This situation

---

<sup>8</sup> Nadzirotus Sintya Falady, "Konflik Norma Perkawinan Beda Agama Dalam Undang-Undang Nomor 1 Tahun 1974 Tentang Perkawinan, Kompilasi Hukum Islam, Dan Undang-Undang Nomor 23 Tahun 2006 Tentang Administrasi Kependudukan," Direktorat Jenderal Badan Peradilan Agama Mahkamah Agung, accessed October 3, 2025, <https://badilag.mahkamahagung.go.id/artikel/publikasi/artikel/nadzirotus-sintya-falady-s-h-cpns-analis-perkara-peradilan-calon-hakim-2021-pengadilan-agama-probolinggo> .

<sup>9</sup> Adella Yuana, Ilka Sandela, "KONFLIK HUKUM PERKAWINAN BEDA AGAMA DI INDONESIA (STUDI PENETAPAN HAKIM NOMOR: 12/Pdt.P/2022/PN Ptk)", *Jurnal Ilus Civile (Refleksi Penegakan Hukum dan Keadilan)* Vol 6, No.1, (2022).

has led to couples of different religions struggling to maintain their marital status. In 2022, the Yogyakarta District Court began approving applications for the registration of interfaith marriages under Law No. 23/2006, issuing Stipulation No. 378/PDT.P/2022/PN YYS on 14 December 2022. As a result, more couples submitted similar applications, and in June 2023, applications from three more couples were accepted.<sup>10</sup>

In Indonesia, interfaith marriage is becoming an increasingly complex phenomenon, especially in Yogyakarta, a city known for its cultural and religious diversity, where interfaith marriage is quite common. This is evident from the Yogyakarta District Court's ruling No. 378/PDT.P/2022/PN YYS, which authorizes the registration of interfaith marriages. This ruling represents a significant development in the legal acceptance of the issue and reflects how Yogyakarta is adapting to the social and legal dynamics associated with religious diversity. Therefore, it is important to look at the perspectives of religious leaders in Yogyakarta regarding interfaith marriage. Meanwhile, the city of Yogyakarta itself has a majority Muslim population (around 83,758%), followed by Catholics (9,645%), Protestants (6,210%), as well as Hindus (0,116%), Buddhists (0,259%), Konghucu (0,006%) and other beliefs (0,007%).<sup>11</sup> Although Islam dominates, religious life in Yogyakarta remains harmonious with a high level of tolerance. This condition is influenced by the

---

<sup>10</sup> Mamira dan Ibrahim, "Pencatatan Perkawinan Beda Agama," 205-206

<sup>11</sup> Dinas Kependudukan dan Pencatatan Sipil Kota Yogyakarta, *Profil Kependudukan 2024* (n.d.).

role of the Yogyakarta Palace, which carries the philosophy of Hamemayu Hayuning Bawana (maintaining the welfare of the world) and the Sultan's leadership model as panatagama (regulator of religious life). In this context, it is important to understand how interfaith leaders in Yogyakarta view and respond to the phenomenon of interfaith marriage. With so many different ethnicities and cultures living in Yogyakarta, interfaith marriage is no longer something that is prohibited.

In the context of interfaith marriages, the Population and Civil Registration Office of Yogyakarta City noted that during the period 2020-2024, there were around 0.8% of the total marriages recorded as marriages between couples who were previously of different religions, with one of the parties making a religious conversion.<sup>12</sup> This figure does not include couples who married abroad or who did not officially register their marriage. This phenomenon is related to the concept of saddu dzari'ah, a principle in Islamic law that aims to close loopholes that can lead to violations of sharia. In the context of interfaith marriage, the application of saddu dzari'ah becomes an important factor in formulating policies aimed at preventing potential deviations of faith and maintaining the integrity of religious norms in society.

Saddu Dzari'ah itself is a term consisting of two words, namely “saddu” (سد) which means “to close” or “to hinder” and “dzari'ah” (ذريعة) which means

---

<sup>12</sup> Dindukcapil Kota Yogyakarta, Profil Kependudukan 2024,

the way or path that connects someone to something.<sup>13</sup> In Islamic law, Saddu Dzari'ah refers to the act of blocking the way or means that may cause harm or injury. This is done as a preventive measure to protect the welfare of society and prevent situations that may cause harm.<sup>14</sup>

In the context of the Yogyakarta District Court's ruling on the registration of interfaith marriages, it is imperative to comprehend how interfaith leaders respond to this phenomenon, both in terms of endorsement and rejection. This research aims to elucidate the stance adopted by interfaith leaders in Yogyakarta towards interfaith marriage from the perspective of saddu dzari'ah. This is of particular significance in the context of an increasingly pluralistic society, where a comprehensive understanding of interfaith leaders' attitudes and policies is crucial. The principle of saddu dzari'ah assumes particular significance in this context, given its capacity to mitigate the consequences of mafsadah that arise in interfaith marriages. The present study is driven by the following research questions. It is anticipated that this research will facilitate a more profound comprehension of the interplay between legal frameworks, religious doctrine, and societal dynamics in the context of interfaith marriage in Yogyakarta.

---

<sup>13</sup> Okri Nofrizal, "Saddu Dzari'ah Menurut Imam Syafi'i Dan Aplikasinya Dalam Mu'amalat Maliyah," *Journal of Islamic Law* Vol 4, No. 1 (2025).

<sup>14</sup> Panji Adam Agus Putra, "Konsep Sadd Al-Dzari'ah Menurut Ibn Qayyim Al-Jauziyyah Dan Aplikasinya Dalam Hukum Ekonomi (Mu'âmalah Mâliyyah)," *AL-AFKAR* Vol 7 (2024), <https://doi.org/10.31943/afkarjournal.v7i1.926>.

## **B. Research Focus**

1. What is the perspective of religious leaders on interfaith marriage?
2. What is the attitude or stance of religion in Yogyakarta toward interfaith marriages in society?
3. How does the perspective of religious figures seem from Saddu Dzari'ah?

## **C. Research Objectives**

Referring to the problem formulation in this research, the objectives of this research are:

1. Identifying the views of interfaith leaders in Yogyakarta City toward interfaith marriage.
2. Identifying the implications of the views of interfaith leaders in Yogyakarta City towards interfaith marriage for the community.
3. Analyzing the perspective of Saddu Dzari'ah in influencing the perception of interfaith leaders towards interfaith marriage.

## **D. Research Benefits**

This research is expected to have theoretical and sociological benefits.

The benefits of this research are:

1. Theoretically:

This research is expected to help in the development of strategies to reduce conflict and increase inter-religious harmony and provide additional scientific literature to add insight into the

perspectives of each religious leader on interfaith marriage and its impact in a diverse society in the field of ushul fiqh.

2. Sociologically:

This research aims to strengthen the laws of each religion regarding interfaith marriage to prevent negative impacts, assist in developing strategies to reduce conflict, enhance inter-religious harmony, and serve as a reference for the community in fostering a better social life.

#### **E. Discussion Systematics**

For this research to be easily understood, a systematically arranged discussion is needed. Therefore, the author has arranged the discussion of this research into five chapters along with several subchapters that are interrelated with one another. The arrangement of the discussion is as follows:

The first chapter is an introduction that provides an overview of the direction and reasons for the author in compiling this research. In general, this chapter is divided into four parts, namely the background of the problem, research focus, objectives and benefits of research, and systematic discussion.

The second chapter contains a literature review that forms the basis for research discussion. In this section, previous studies are presented along with the names of the authors, and conclusions are presented from each study that has been conducted. In addition, this chapter also explains the theoretical

framework that supports the research and is used as a guide in analyzing the problems studied.

The third chapter presents the research methods used in this study. Because this research is qualitative, this chapter explains the type and approach of research, research location, research informants, data collection techniques, and data analysis techniques applied.

The fourth chapter contains the results of the research and discussion, which includes an analysis of the 'Perspectives of Interfaith Leaders in Yogyakarta City Towards Interfaith Marriage Seen from the Viewpoint of Saddu Dzari'ah.

The fifth chapter is the closing section, which includes conclusions, discussion, or review of the findings that are considered interesting to be presented, as well as suggestions formulated based on the research conclusions. This chapter also includes a bibliography and may be accompanied by important attachments that support the results or evidence of this research.

## CHAPTER II

### THEORETICAL FRAMEWORK

#### A. Literature Review

This research discusses “Interfaith Leaders' Perspectives on Interfaith Marriage in Yogyakarta: A Saddu Dzari‘ah Approach”. Based on the results of searching for sources, researchers have not found research that specifically discusses this title. However, several sources of research are relevant to this research:

1. Article written by Nurul Aqidatul Izzah, Muh.Yusuf, and Mardan, the journal entitled “Perkawinan Beda Agama Perspektif Ulama Tafsir Al Qur’an” discusses several important points including the prohibition for Muslim men to marry polytheist women, the debate on marriage with women of the Book (Jews and Christians), and the legal challenges faced in the practice of interfaith marriage in Indonesia. Although the Marriage Law does not explicitly prohibit it, legal recognition of these marriages is often problematic. The method used in this research is library research, which is a method of collecting data by understanding hadith related to the research.<sup>15</sup>

---

<sup>15</sup> Nurul Aqidatul Izzah, Muh.Yusuf, and Mardan, “PERKAWINAN BEDA AGAMA PERSPEKTIF ULAMA TAFSIR AL QUR’AN,” *Multidisciplinary Indonesian Center Journal (MICJO)* Vol 2, No. 1 (January 30, 2025), <https://doi.org/10.62567/micjo.v2i1.370>.

2. Article written by Salsabila, Izatul Aini, and Lutfiyah, the journal entitled “Pernikahan Beda Agama dalam Perspektif Hifdzun Nasl” examines interfaith marriage in Indonesia from the perspective of hifdzun nasl, which focuses on the protection and preservation of generations. This research uses a qualitative method with a normative-theological approach to analyze the impact of interfaith marriage on family stability and Islamic values on offspring. The results show that interfaith marriage can damage the continuity of aqidah and Islamic values, so it is important to understand the concept of hifdzun nasl in creating harmony in diversity and maintaining the sustainability of future generations. In addition, this journal also discusses the unclear laws and social norms related to interfaith marriage in Indonesia.<sup>16</sup>
  
3. Article written by Novi Hamida, Firda, Subhan, Fiqri, the journal entitled “Studi Pandangan Mahasiswa Muslim Universitas Negeri Medan Terhadap Pernikahan Beda Agama” examines how Muslim students at Medan State University view interfaith marriage. This study uses a quantitative method with a cross-sectional design by collecting data through a questionnaire containing interviews. The results of this study show that most respondents disagree with

---

<sup>16</sup> Salsabila I and Lutfiyah L, “Pernikahan Beda Agama dalam Perspektif Hifdzun Nasl,” *Usroh: Jurnal Hukum Keluarga Islam* Vol 8, No. 2 (Desember, 2024).

interfaith marriage, considering it can threaten the integrity of religion and belief. Despite the difference in opinion, most students agree with the prohibition of interfaith marriage set by the Ministry of Religious Affairs.<sup>17</sup>

4. The journal entitled “Persepsi Masyarakat terhadap Pernikahan Antaragama: (Studi Antologi atas Video YouTube Cretivox ‘Suami Kristen, Istri Islam’)” by Anastasia Winanti Riesardhy in 2024 examines how Indonesians respond to interfaith marriage, focusing on analyzing comments on a YouTube video titled “Husband Christian, Wife Islamic” from Cretivox. Using anthropographic methods, this study explores various public perspectives on interfaith marriage. It also highlights the role of YouTube as a platform for public discussion, where sensitive issues such as interfaith marriage are openly discussed and debated.<sup>18</sup>
5. Article written by Mhd Isa, and Mursal, the study entitled “Respon Mahasiswa dan Generasi Z tentang Pernikahan Beda Agama” examines the views of students and Generation Z in Indonesia towards interfaith marriage. The research explores their attitudes, focusing on the conflicts that can arise due to differences in religious

---

<sup>17</sup> Firda Novi Hamida et al., “Studi Pandangan Mahasiswa Muslim Universitas Negeri Medan Terhadap Pernikahan Beda Agama,” *IHSAN: Jurnal Pendidikan Islam*, (July, 2024), <http://ejournal.yayasanpendidikandzurriyatulquran.id/index.php/ihsan>.

<sup>18</sup> Anastasia Winanti Riesardhy, “Persepsi Masyarakat terhadap Pernikahan Antaragama: (Studi Antologi atas Video YouTube Cretivox ‘Suami Kristen, Istri Islam’),” *Jurnal Ilmu Komunikasi* Vol 7, No. 2 (May 31, 2024), <https://doi.org/10.33822/jep.v7i2.7288>.

beliefs between couples. In addition, the journal discusses the legal awareness of university students regarding interfaith marriage and how religious norms, particularly Islam, influence their views. Although interfaith marriage is recognized as a human right, most university students reject the practice as it violates religious teachings and state law. This research uses a descriptive quantitative approach with a survey of 300 respondents to understand their views and legal implications regarding interfaith marriage.<sup>19</sup>

6. The journal entitled “Analisis Pelaksanaan Perkawinan Beda Agama Di Indonesia” written by Elia Juan Markus, Rr. Ani Wijayati, L. Elly A.M. This study examines the implementation of interfaith marriages in Indonesia, focusing on the legal framework and challenges faced. It discusses how Law No. 1/1974 and its amendments do not clearly regulate interfaith marriages, leading to confusion and discrimination. It also explores the role of the courts in providing legal determinations for interfaith marriages to be considered valid. In addition, it highlights the views of religious authorities who often oppose interfaith marriages and their impact on society.<sup>20</sup>

---

<sup>19</sup> Mhd Isa and Mursal Mursal, “Respon Mahasiswa Dan Generasi Z Tentang Pernikahan Beda Agama,” *BUSTANUL FUQAHA: Jurnal Bidang Hukum Islam* Vol 5, No. 2 (August 30, 2024), <https://doi.org/10.36701/bustanul.v5i2.1390>.

<sup>20</sup> Elia Juan Markus, Rr Ani Wijayati, and L. Elly A. M. Pandangan, “Analisis Pelaksanaan Perkawinan Beda Agama di Indonesia,” *Jurnal Hukum To-Ra: Hukum untuk*

7. Article written by Ramli, Abubakar, and Arsyad, the journal entitled “Pernikahan Beda Agama dan Pengaruhnya dalam Kehidupan Rumah Tangga (Sudut Pandang Al-Qur’an)” examines interfaith marriage from an Islamic perspective, focusing on the implications and challenges that may arise from such marriages. Discussions include the permissibility of Muslim men marrying women of the People of the Book, the prohibition of Muslim women marrying non-Muslim men, and the historical actions of Caliph Umar bin Khattab in this regard. The journal also highlights the importance of careful consideration before entering an interfaith marriage, especially regarding the religious education of children and the spiritual responsibilities of parents. It also discusses the role of parents in forming a generation that is strong in faith and education.<sup>21</sup>
8. Article written by Puput Rama D, Burhanuddin, Siti Marlina, Mustiah RH, Eza Tri Y, the research entitled “Perkawinan Beda Agama Perspektif Hukum Islam dan Surat Edaran Mahkamah Agung Nomor 2 Tahun 2023” discusses the views of Islamic law and positive law in Indonesia regarding interfaith marriage. Islamic

---

*Mengatur dan Melindungi Masyarakat* Vol 9, No. 1 (April 18, 2023): 24–37,  
<https://doi.org/10.55809/tora.v9i1.194>.

<sup>21</sup> Ramli, Achmad Abubakar, and Aisyah Arsyad, “Pernikahan Beda Agama Dan Pengaruhnya Dalam Kehidupan Rumah Tangga (Sudut Pandang Al-Qur’an),” *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* Vol 18, No. 4 (July 12, 2024): 3051,  
<https://doi.org/10.35931/aq.v18i4.3624>.

law and positive law, such as the Compilation of Islamic Law (KHI) and Law No. 1 of 1974, prohibit interfaith marriages. However, factors such as globalization, modernization, family dynamics and religious tolerance are driving the increasing trend of interfaith marriages. Supreme Court Circular Letter (SEMA) No. 2 of 2023 was issued to provide clear legal guidance, reduce uncertainty, and protect human rights.<sup>22</sup>

9. Article written by Maesaroh and Yuni, the research entitled “Implikasi Hukum Islam dari Putusan Pengadilan Negeri Balikpapan tentang Pencatatan Pernikahan Beda Agama” discusses the legal implications of interfaith marriages in Indonesia with a focus on the Balikpapan District Court decision No. 220/Pdt.P/2021/PN Bpp. This research analyzes the interaction between law and religious norms in interfaith marriages and the challenges faced by couples with different beliefs. Islamic law prohibits interfaith marriages, especially for Muslim women, although Marriage Law No. 1/1974 does not expressly prohibit it, allowing for marriage registration through a court decision. One of the cases discussed was a Buddhist and Muslim couple who successfully married after fulfilling administrative requirements and

---

<sup>22</sup> Puput Rama Dona et al., “Perkawinan Beda Agama Perspektif Hukum Islam Dan Surat Edaran Mahkamah Agung Nomor 2 Tahun 2023,” *MUQARANA*, (Desember, 2024), <https://doi.org/10.1>.

obtaining parental blessings. The judge considered legal loopholes in the law and referred to Law No. 23/2006 for the registration of interfaith marriages. Despite the legal loopholes, religious norms remain an obstacle, and unregistered marriages are not recognized by the state, creating legal problems for the couple. In addition, the journal also highlights the psychological impact on families and children of their religious identity.<sup>23</sup>

10. Article written by Nasrul, Yusuf, and Mubarok, the research entitled “Pernikahan Beda Agama Tinjauan Fikih Dan Tantangan Kehidupan Multikultural di Indonesia” discusses interfaith marriage from the perspective of Islamic fiqh, and the challenges faced in the multicultural context in Indonesia. The focus of the research is to understand the various views in fiqh regarding interfaith marriage, as well as the tension between fiqh norms and legal regulations in Indonesia. The research also identifies the challenges faced by interfaith couples, such as social stigma, legal complexity, and lack of institutional support.<sup>24</sup>

---

<sup>23</sup> Siti Maesaroh and Lilik Andar Y, “IMPLIKASI HUKUM ISLAM DARI PUTUSAN PENGADILAN NEGERI BALIKPAPAN TENTANG PENCATATAN PERNIKAHAN BEDA AGAMA,” *Ulumuddin: Jurnal Ilmu-ilmu Keislaman* Vol 14, No. 2 (2024), [https://jurnal.ucy.ac.id/index.php/agama\\_islam](https://jurnal.ucy.ac.id/index.php/agama_islam)

<sup>24</sup> Nasrul, Yusuf M, Mubarok M, “PERNIKAHAN BEDA AGAMA TINJAUAN FIKIH DAN TANTANGAN KEHIDUPAN MULTIKULTURAL DI INDONESIA” *CENDEKIA : Jurnal Ilmu Pengetahuan* Vol 4, No. 3 (Juli, 2024).

11. A previous study from a journal entitled "Wahbah Az-Zuhaili and Muhammad Syahrur's Method of Thinking About Marriage," written by Riyan Erwin Hidayat, Suharto, Moh. Bahrudin, and Muhammad Zaki, discuss the development of marriage law in Islam through the thoughts of two major figures, namely Wahbah az-Zuhaili and Muhammad Syahrur. This study highlights the differences in the approaches used by the two in interpreting marriage law; Wahbah az-Zuhaili uses the Ushul fiqh approach while Syahrur uses a hermeneutic approach. The focus of the discussion includes concepts of dowry, alimony, polygamy, and divorce in the context of Islamic marriage. The research was conducted using a literature study method and a comparative approach as well as in-depth qualitative analysis based on literature review, thus providing a comprehensive understanding of the differences in views and their application in Islamic marriage law. The findings show significant differences, such as Wahbah az-Zuhaili's concept of dowry as a gift related to the marriage contract, while Syahrur sees it as a gift without any specific conditions. In addition, Syahrur sets stricter criteria for second, third, and fourth wives, unlike Wahbah az-Zuhaili, who allows greater flexibility.<sup>25</sup>

---

<sup>25</sup> Riyan Erwin Hidayat et al., "WAHBAH AZ-ZUHAILI AND MUHAMMAD SYAHRUR'S METHODS OF THINKING ABOUT MARRIAGE" *SMART: Journal of Sharia, Tradition, and Modernity* Vol 2, No. 1 (2022), <http://ejournal.radenintan.ac.id/index.php/smart>

12. Previous research presented by Khairul Hamim, Muhammad Iskandar, and Muhammad Azizurrohman in a journal entitled "Interfaith Marriage in North Lombok, Indonesia: A Sociological Perspective of Islamic Law" raises the phenomenon of interfaith marriage that still occurs in North Lombok society even though it does not yet have a clear legal basis. This study focuses on the practice of marriage between Muslims and Hindus and Buddhists, as well as the underlying socio-cultural factors, such as the influence of the environment, family, transmigration, and low religious understanding. The research uses a descriptive qualitative approach with data collection through in-depth interviews, participatory observation, and documentation in the Bentek area, North Lombok. The findings show that although interfaith marriages are not officially recognized by Islamic or state law, the practice continues with the stipulation that one party must convert to the other's religion. In addition, the social impact in the form of changes in family dynamics and community perceptions is also an important part of this study. This study highlights the tension between religious law, customs, and social conditions that exist in society.<sup>26</sup>

---

<sup>26</sup> Khairul Hamim, Muhammad Iskandar, Muhammad Azizurrohman, "Interfaith Marriage in North Lombok: Sociological Perspective of Islamic Law" *Khazanah Hukum* Vol 4, No. 2 (2022), <https://journal.uinsgd.ac.id/index.php/kh/article/view/19657>

13. A previous study from a journal entitled "Interfaith Marriage between 'Illat and Maqasid al-Syariah" by Afifun Najib and Siah Khosyiah examined the concept of interfaith marriage from the perspective of Islamic family law philosophy using the 'illat (legal cause) and Maqasid al-Syariah (main objectives of Islamic law) approaches. This research was conducted normatively and explanatorily using a qualitative descriptive method through a literature study. The focus was on analyzing the legal causes behind interfaith marriage and the objectives of Sharia in viewing the benefits and harms associated with this practice. The results of the study show that interfaith marriage has the potential to cause mafsadat (harm) that can disrupt family and community stability, although there is also a maqashid perspective that considers its social benefits. In conclusion, interfaith marriage in Islam can be analyzed from two legal perspectives, namely 'illat and maqashid, but mature policies are needed to overcome the controversies and challenges in its implementation in society. This research makes an important contribution to deepening the philosophical and normative understanding of the concept of interfaith marriage in Islamic law.<sup>27</sup>

---

<sup>27</sup> Afifun Najib, Siah Khosyiah, "Perkawinan Beda Agama antara 'Illat dan Maqasid al-Syariah" *YUDHISTIRA: Jurnal Yurisprudensi, Hukum dan Peradilan* Vol 3, No. 1 (2025), <https://doi.org/10.59966/yudhistira.v3i1.671>

14. Previous research discussed in a journal entitled "Interfaith Marriage in the Perspective of Islamic Law" by Asman from the Islamic Law Study Program at UIN Bukittinggi reviews the phenomenon of interfaith marriage in Indonesia from the perspective of Islamic law. The study examines various provisions regarding interfaith marriage based on the Qur'an and national legal regulations, as well as reviewing the fatwa of the Indonesian Ulema Council (MUI) which prohibits the practice of interfaith marriage. The study focuses on the compatibility of Islamic law and positive state law regarding interfaith marriage, the legal obstacles faced, and the social impact in a multicultural society. The method used is library research with a descriptive normative-juridical approach, which collects data from literature, legislation, and related books, then analyzes it deductively and inductively. The results of the study show that from the perspective of Islamic law and the MUI fatwa, interfaith marriage is considered invalid and impermissible, even though state law does not explicitly regulate it. This study provides a comprehensive overview of the complexity of legal regulations on interfaith marriage in Indonesia, which involves the interaction between religious law, state law, and the social dynamics of society.<sup>28</sup>

---

<sup>28</sup> Yasman Mansur, "Interfaith Marriage in Perspective of Islamic Law", *Prosiding GIC* Vol 1, (2023), <https://doi.org/10.30983/gic.v1i1.18>

15. Previous studies cited from a journal entitled "Interfaith Marriage from the Perspective of Rationality: Theocentrism in Islamic Law and Anthropocentrism in Human Rights Law," written by Nor Salam, Agus Purnomo, Saifullah Saifullah, and Sirojuddin Ahmad in 2024, discusses interfaith marriage from the perspective of Islamic law and human rights law. This study explores the arguments underlying the Islamic legal view that generally prohibits interfaith marriage, as well as human rights instruments that recognize the freedom of individuals to exercise this right. The research focuses on the fundamental differences between the theocentric approach in Islamic law and the anthropocentric approach in human rights law, as well as the paradigm shift in the maqsid syariah perspective, which has begun to view interfaith marriage as possibly justifiable as part of human rights. The method used is a literature study with qualitative content analysis, examining sources of Islamic law and human rights instruments. The results of this study provide an in-depth picture of the disharmony and potential common ground between Islamic law and human rights law in the context of interfaith marriage, with an emphasis on the

paradigm shift in Islamic law that increasingly considers human dignity and human rights.<sup>29</sup>

16. A previous study taken from a journal entitled "Interfaith Marriage in the Perspective of the Quran: A Social Interpretation Analysis in Indonesia's Pluralistic Society" by Muhammad Sai from the State Islamic University of Mataram examines the phenomenon of interfaith marriage in Indonesia by analyzing the interpretation of Quranic verses related to interfaith marriage and the influence of social interpretation on public understanding amid religious diversity. This study primarily discusses the differences in views between Islamic law and state law regarding interfaith marriage, the legal and social challenges that arise, and the social dynamics in Indonesia's diverse society. The research method used is qualitative with a literature study approach and thematic analysis of Quranic verses, classical and modern interpretations, and legislation, which are then analyzed using a social hermeneutic approach to link text interpretation with the social context of a pluralistic society. The findings reveal that, according to Islamic law, interfaith marriages are generally not considered valid except between Muslim men and women of the Book with certain conditions, while from a social

---

<sup>29</sup> Nor Salam et al., "Interfaith Marriage from the Perspective of Rationality: Theocentrism in Islamic Law and Anthropocentrism in Human Rights Law", *De Jure: Jurnal Hukum dan Syar'iah* Vol 16, No.1 (2024), <http://dx.doi.org/10.18860/j-fsh.v16i1.23989>

perspective, there is a need for recognition and respect for differences in society. This study also highlights the interaction between law and social norms and how a social hermeneutic approach can provide more contextual and inclusive solutions in dealing with the complexity of interfaith marriage in Indonesia.<sup>30</sup>

17. A previous study taken from a journal entitled “Counseling and Religious Pluralism in Meditation at Karangdjati Temple in Yogyakarta” by Bigmen Pangestu, published in the *Journal of Islamic Guidance and Counseling*, Vol. 2 No. 2 Year 2020, discusses the concept of interfaith counseling conducted through meditation practices in the Karangdjati Temple community, Yogyakarta. This study highlights the use of Buddhist meditation as a medium for counseling involving participants from various religious backgrounds, with an emphasis on the importance of religious pluralism in the counseling process. The focus of the study includes the understanding of religious pluralism, social dynamics in a pluralistic society, and the principles and practices of interfaith counseling that require counselors to understand the religious beliefs of clients to facilitate the counseling process. The method used is a literature study with a descriptive qualitative approach, examining

---

<sup>30</sup> Muhammad Sai, “Pernikahan Beda Agama dalam Perspektif Al-Qur'an: Sebuah Analisis Interpretasi Sosial Masyarakat Pluralistik di Indonesia”, *Jurnal Pemikiran dan Peradaban Islam (JITC)* Vol 15, No.1 (2025), <https://doi.org/10.32350/jitc.151.22>

literature related to religious pluralism, interfaith counseling, and meditation. The results of the study show that meditation as a counseling medium has succeeded in building mutual respect and tolerance among religious communities, so that religious differences do not become obstacles in the guidance and counseling process. This study provides a comprehensive understanding of the practical application of religious pluralism in the context of counseling and meditation in Indonesia's pluralistic society.<sup>31</sup>

18. A previous study taken from a journal entitled “The Role of Religious Leaders Based on Pluralism in Maintaining Interfaith Tolerance in Indonesia,” by Ondrasi Gea, Hanna Dewi Aritonang, and Senida Harefa, highlights the importance of the role of religious leaders in maintaining harmony among people amid Indonesia's diversity. The article discusses the phenomenon of intolerance arising from narrow-minded fanaticism, hatred, and radicalism, in which religious leaders also play a role as perpetrators. The focus of the study includes factors that trigger intolerance, such as claims of religious exclusivity, provocative sermons, approval of the construction of houses of worship, and the importance of understanding religious pluralism as a solution to maintaining

---

<sup>31</sup> Bigmen Pangestu, “Konseling dan Pluralisme Agama dalam Meditasi di Vihara Karangjati Yogyakarta,” *Jurnal Bimbingan Penyuluhan Islam* Vol 2, No. 2 (2020).

tolerance. The method used is descriptive qualitative research with a literature study that examines various sources such as books, articles, journals, and news related to intolerance and the role of religious leaders in the context of pluralism. The findings of the study confirm that the pluralism insights possessed by religious leaders are the main capital in creating harmony, avoiding intolerance, and emphasizing the need for quality religious education and interfaith dialogue as efforts to maintain harmony in Indonesia's pluralistic society.<sup>32</sup>

19. Previous studies taken from a journal entitled “KESETARAAN MENURUT BERBAGAI AGAMA: Perspektif Islam, Kristen, dan Hindu” written by Muhammad Brilian Fajar (2023). This journal discusses the views on gender equality according to the three major religions, namely Islam, Christianity, and Hinduism, with a focus on how each religion views and interprets the concept in the context of their holy scriptures and religious teachings. The main topic of this journal is a comparison of the interpretations and views of the three religions on gender equality, highlighting the differences and similarities in these views. The research method used is a qualitative approach with in-depth literature review and religious text analysis

---

<sup>32</sup> Ondrasi Gea, Hanna Dewi Aritonang, Senida Harefa, “Peran Pemimpin Agama Berbasis Wawasan Pluralisme Dalam Merawat Toleransi Beragama Di Indonesia”, *Jurnal Teologi Cultivation* Vol 6, No.2 (2022), <https://doi.org/10.46965/jtc.v6i2.1599>

techniques, with the main data sources being the holy books and theological literature of Islam, Christianity, and Hinduism. This study concludes that although all three religions teach the basic values of gender equality, there are variations in implementation and interpretation influenced by the culture and traditions of each religion.<sup>33</sup>

20. Article written by Fitria Annisa and Arista Candra Irawati (2024) in the journal entitled “Tinjauan Yuridis Terhadap Pernikahan Beda Agama: Studi Penetapan Mahkamah Agung Nomor 916Pdt.P2022PN.Sby” discusses the legal issues surrounding interfaith marriage in Indonesia. This journal examines the legal considerations of the Surabaya District Court's decision regarding requests for permission to enter interfaith marriages, highlighting the inconsistency between legislation and the social reality of society. The main topic of this journal is how Indonesian law—particularly Law No. 1 of 1974 on Marriage and related regulations—regulates and responds to the phenomenon of interfaith marriage, which raises social and legal issues. The research method used is an empirical juridical approach, with data sources in the form of primary legal materials such as laws and regulations, court

---

<sup>33</sup> Fajar. M. B, “KESETARAAN MENURUT BERBAGAI AGAMA: Perspektif Islam, Kristen, dan Hindu”, *AKADEMIK: Jurnal Mahasiswa Humanis* 3, no.3 (2023)

decisions, and secondary legal materials such as literature and related documents. The results of the study show that there is legal uncertainty and a legal vacuum regarding the status of interfaith marriages, which means that judges' decisions must consider both legal aspects and social realities to create legal certainty and justice. This journal highlights the need for synchronization of regulations and clearer rules on interfaith marriages in Indonesia.<sup>34</sup>

---

<sup>34</sup> Fitria Annisa and Arista Candra Irawati, "Tinjauan Yuridis Terhadap Pernikahan Beda Agama: Studi Penetapan Mahkamah Agung Nomor 916Pdt.P2022PN.Sby", *ADIL: Indonesia Journal* Vol 5, No.1 (2024)

## B. Theoretical Framework

### 1. Theory of Legal Pluralism

Indonesia has a legal framework that is regulated in Marriage Law No. 1 of 1974. This law stipulates that marriage is a physical and mental bond between a man and a woman as husband and wife with the aim of forming a happy and lasting family based on the Almighty God.<sup>35</sup> In her research, Amiri found that marriage law in Indonesia is based on several principles, such as the principles of voluntariness and family participation. She emphasized that marriage must be done with the consent of both parties, without coercion. She also stated that polygamy is limited and makes divorce difficult. Amiri also mentioned the importance of legal regulations that reflect the social and cultural values of Indonesia's pluralistic society.<sup>36</sup>

Indonesia also has a variety of religions, of course, in living the life of each religious community also refer to their respective religious laws. From a religious perspective, marriage is considered a sacred bond that not only binds couples but also serves to maintain spiritual and moral values in society. In Islam, for example, marriage is *mitsaqon gholiidhan*, which means a very strong bond. However, many scholars argue that interfaith marriages, especially between Muslims and non-Muslims, are prohibited

---

<sup>35</sup> Republik Indonesia, “Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 tentang Perkawinan”, Lembaran Negara Republik Indonesia Tahun 1974 Nomor 1, Bab 1 pasal 1.

<sup>36</sup> Kartika Septiani A, “PERKEMBANGAN DAN PROBLEMATIKA HUKUM PERKAWINAN DI INDONESIA” *Al-Mujtahid: Journal of Islamic Family Law* Vol 1, No. 1 (2021), <http://journal.iain-manado.ac.id/index.php/almujtahid>

because they threaten the integrity of aqidah and religious identity.<sup>37</sup> This creates challenges in the education of religious values for children of interfaith marriages, where they may experience confusion in understanding their religious identity.<sup>38</sup> Many religions have different views on interfaith marriage, which often creates challenges for couples from different religious backgrounds.

Different religions have different views on interfaith marriage. Marriage with members of other religions is generally prohibited in Hinduism as well. This indicates that the understanding and interpretation of religious teaching significantly influence attitudes towards interfaith marriage.<sup>39</sup> Hillman Hadikusuma explains that mixed marriages between two people of different religions face great difficulties in practice. He emphasized that if there is a desire to maintain individual religious identity, this can lead to conflicts in children's daily religious practices and future education. Hadikusuma argues that interfaith marriages have the potential to cause legal and social insecurity, especially in the context of children's moral and spiritual education.<sup>40</sup>

---

<sup>37</sup> Abdul Syatar et al., “Interfaith Marriage Phenomenon in Indonesia from the Perspective of *Sadd al-Zarī‘ah* and *Fath al-Zarī‘ah*,” *Fitrah: Journal of Islamic Education* Vol 9, No. 1 (Juni 2023): 19–35, <https://doi.org/10.24952/fitrah.v9i1.6800>.

<sup>38</sup> Latifah Hannum Gultom et al., “Implikasi Pernikahan Beda Agama dalam *Fiqh Islam terhadap Kewarganegaraan dan Identitas Anak*,” *Jurnal Hukum Al Fuadiy* Vol 5, No. 2 (Desember 2023): 11–19, <https://doi.org/10.55606/af.v5i2.602>.

<sup>39</sup> Ekik Filang P, “Analisis Peluang Perkawinan Beda Agama di Indonesia Pasca Penerapan SEMA No. 2 Tahun 2023,” *SAKINAH: Jurnal Hukum Keluarga Islam* Vol 2, No. 2 (2024), <http://digilib.uinkhas.ac.id/id/eprint/33565>

<sup>40</sup> Elia Juan Markus, Rr Ani Wijayati, and L. Elly A. M. Pandangan, “Analisis Pelaksanaan Perkawinan Beda Agama di Indonesia,” *Jurnal Hukum To-Ra: Hukum untuk*

In multicultural societies, interfaith marriage is often a complex issue, involving legal, social, and religious aspects. Interfaith couples often face social stigma, challenges in family acceptance, and legal uncertainty regarding their marital status. Despite arguments that interfaith marriage can strengthen tolerance and interfaith harmony, many are still concerned about its negative impact on family and community stability. Research shows that interfaith married couples often face social stigma and legal challenges, particularly about inheritance rights and recognition of the legal status of their children.<sup>41</sup>

In this study, researchers used the concept of *sadd al-dzari'ah* as a theoretical framework to understand the prohibition of interfaith marriage from the perspective of Islamic law. This concept means closing the path to things that can cause harm, even if they are not necessarily prohibited directly. A similar principle is also found in other religious teachings. In Christian tradition, the principle of avoid the occasion of sin emphasizes that a person has a moral obligation to avoid 'occasions of sin' that are close enough and lead to transgression. (Spiritual Direction, 2023). In the Hindu tradition, for example, the concept of *ahimsa* (not harming living beings) taught in the *Bhagavad Gita* (VI:32) emphasizes the importance of avoiding

---

*Mengatur dan Melindungi Masyarakat* Vol 9, No. 1 (April 18, 2023): 24–37,  
<https://doi.org/10.55809/tora.v9i1.194>.

<sup>41</sup> Faisal Afda'u, Budi Prasetyo, Saryana, "Membedah Pengaturan dan Sanksi Pernikahan Beda Agama Dalam Hukum Indonesia," *BINAMULIA HUKUM* Vol 13, No. 2 (Desember 2024),  
<https://doi.org/10.37893/jbh.v13i2.946>

actions that can cause suffering to oneself and others. This value is in line with the spirit of preventing actions that lead to social and moral damage. Meanwhile, in Buddhist teachings, Dhammapada verse 183 states, “Avoid evil, do good, and purify the mind.” This teaching illustrates the principle of preventive ethics, which encourages each individual to avoid causes that can give rise to suffering or bad karma. Thus, the concept of *sadd al-dzari‘ah* is not only unique to Islamic law, but has a parallel meaning in interfaith ethical systems, which similarly seek to prevent potential harm before it occurs. This perspective enriches interfaith analysis and shows that the principle of preventing harm is a universal value in religious teachings.

## 2. Interfaith Regulation Related to Interfaith Marriage

Interfaith regulations regarding interfaith marriage in Indonesia are a complex issue and often the subject of debate, both from a legal and religious perspective. Legally, Law No. 1 of 1974 on Marriage states that a marriage is considered valid if it is conducted according to the laws of each spouse's respective religion and beliefs, so the validity of interfaith marriages is highly dependent on the provisions of each religion.<sup>42</sup> However, this law does not explicitly regulate or prohibit interfaith marriages, which has led to a legal vacuum and varying interpretations in practice. In this regard, it is important to

---

<sup>42</sup> Stelvia Wemly Noya et al., “Perkawinan Lintas Agama Perspektif Hukum Islam dan Hukum Positif,” *Jurnal Kolaboratif Sains* Vol 7, No. 5 (May 2024), <https://doi.org/10.56338/jks.v7i5.2619>.

understand how each religion in Indonesia regulates and views interfaith marriages in accordance with its internal teachings and regulations.

#### a. Islam

Interfaith marriage in Islam is prohibited by most scholars, especially for Muslim women with non-Muslim men, but there is a difference with Muslim men and women of the Book. Most scholars argue that a Muslim man is allowed to marry a woman of the Book (Jewish and Christian) in accordance with the word of Allah in Surah Al-Maidah verse 5:

وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ

“And it is lawful to marry women who preserve their honor among the believing women and women who preserve their honor among those who were given the Holy Book before you.”<sup>43</sup>

In addition to the basis of the Qur'an in Surah Al-Māidah verse 5, the Prophet also married a woman from among the People of the Book, namely Mariah al-Qibtiyah (who was Christian), and several of the Prophet's companions also married Jewish women without opposition from other companions. This shows that under certain conditions, Islam allows Muslim men to marry women from

---

<sup>43</sup> Departemen Agama Republik Indonesia, al-Qur'an Al-Karim: Quran Digital Kemenag, “Surah Al-Mā'idah: Ayat 5,”

among the People of the Book. However, some scholars prohibit this practice because they consider their religious teachings to still contain elements of polytheism, such as the doctrine of the Trinity and the worship of the Prophet Isa and his mother Maryam (Mary) by Christians, and the belief that Uzair is the son of Allah and the excessive reverence for the Temple of Prophet Sulaiman by Jews.<sup>44</sup> Nevertheless, Islam strictly prohibits marriage between Muslim men and women who are clearly polytheistic, as stated in the words of Allah SWT in Surah Al-Baqarah verse 221:

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ ۚ وَلَا مَآءُ مُمُؤِنَةٍ خَيْرٌ مِّنْ مُّشْرِكَةٍ  
وَلَوْ أَعْجَبَتْكُمْ ۗ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَأَعْبُدُ مُمُؤِنٌ خَيْرٌ مِّنْ  
مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ

“Do not marry polytheistic women until they believe. A believing slave woman is better than a polytheistic woman, even if she appeals to you.”

In addition to prohibiting marriage between a Muslim man and a polytheistic woman, scholars also agree that marriage between a Muslim woman and a non-Muslim man is prohibited, whether the prospective husband is a follower of a revealed religion such as

---

<sup>44</sup> Luqman, “PERKAWINAN BEDA AGAMA MENURUT PERSPEKTIF FUQAHA,” *El-Hikmah: Jurnal Ilmu Dakwah dan Komunikasi* Vol 17, No. 8 (July 2022), <http://jurnal.alhikmah.ac.id/?journal=elhikmah>

Christianity or Judaism, or a follower of a religion with a sacred text similar to the Quran, such as Buddhism or Hinduism, or a follower of other religions including animism, atheism, and polytheism.<sup>45</sup>

**b. Kristen**

Marriage in Christian and Catholic churches is basically permitted if both partners are of the same faith (both have been baptized), i.e., both are Christian or Catholic, but in Christian teachings, both Protestant and Catholic, interfaith marriage (not baptized) is generally not recommended.<sup>46</sup>

The conditions listed in Canon 1125 and Canon 1126 in the Catholic religion aim to prevent followers from converting to another religion or at least to maintain their level of faith after marrying a follower of another religion. This also applies to children who will be born, so that they can all follow Catholic teachings. Canon 1086, paragraph 1, states: “A marriage contracted between a Catholic (baptized Catholic, received into the Catholic Church, and not having formally abandoned the Catholic faith) and a non-

---

<sup>45</sup> Prof. Drs. H. Masjufuk Zuhdi, *MASAIL FIQHIAH*, II (malang: CV HAJI MASAGUNG, 1993).

<sup>46</sup> Nikodemus and Yohanes Endi, “Pandangan Gereja Katolik Terhadap Perkawinan *Campur Amoris Laetitia* Dan Hukum Kanonik,” *Kamaya: Jurnal Ilmu Agama* Vol 6, No. 3, (2023), <https://doi.org/10.37329/kamaya.v6i3.2689>

baptized person is invalid. Thus, interfaith marriage is an obstacle to the validity of the marriage.”<sup>47</sup>

In Christian teaching, marriage between two people of different religions is strongly discouraged. Christians are expected to marry fellow Christians. This is based on the teaching in 2 Corinthians 6:14-15, which emphasizes that believers should not be united with those who do not share their faith, stating: "Do not be unequally yoked with unbelievers. For what partnership has righteousness with lawlessness? Or what fellowship has light with darkness? What agreement has Christ with Belial? Or what portion does a believer share with an unbeliever? “ The term ”unequal partnership" refers to a partnership where the beliefs and faith are aligned, specifically faith in Christ.<sup>48</sup>

### c. Hindu

In Hinduism, the rules regarding interfaith marriage are very strict, and marriages between couples of different faiths are not valid.<sup>49</sup> In Hindu teachings, interfaith marriage is basically not

---

<sup>47</sup> Fierda Sinaga et al., “Akibat Hukum Perkawinan Beda Agama Dalam Pandangan Gereja Katolik Dihubungkan Dengan Undang- Undang Tentang Perkawinan,” *Locus Journal of Academic Literature Review* Vol 2, No. 2 (December 2023), <https://doi.org/10.56128/ljoalr.v2i12.257>.

<sup>48</sup> Ghita Ariyanti, Tonny Mulia H, “Konsep Pasangan Seimbang Menurut 2 Korintus 6:14-15 Bagi Perilaku Berpacaran,” *MIKTAB: Jurnal Teologi Dan Pelayanan Kristiani* Vol 1, No. 1 (June, 2021), <https://www.sttorsina.ac.id/jurnal/index.php/miktab/>.

<sup>49</sup> Aldi Subhan Lubis and Zaini Muhawir, “The Dynamics of Interreligious Marriage in Indonesian Religious and Legal Perspectives,” *ARRUS Journal of Social Sciences and Humanities* Vol 3, No. 1 (2023), <https://doi.org/10.35877/soshum1658>

permitted unless the non-Hindu partner is willing to convert to Hinduism. Pendede, as quoted in Asmin (1986), explains that such marriages can only be approved if the non-Hindu party voluntarily converts to Hinduism through the Sudi Wadani ceremony—a ritual of purification as a sign of acceptance of Hindu teachings. This process must also be carried out with physical and mental readiness, and without coercion.<sup>50</sup> After this ritual is completed, the marriage can be conducted in accordance with Hindu religious rules.

#### **d. Buddha**

In the Buddhist view, interfaith marriage is not a problem if the non-Buddhist partner is willing to follow Buddhist marriage customs and traditions. In the ceremony, both bride and groom are required to take vows in the name of Buddha, Dharma, and Sangha as a form of respect for Buddhist teachings. By taking these vows, non-Buddhist couples are symbolically considered to have accepted Buddhist values, even though they have not actually converted, but are merely following the applicable ceremonial requirements.<sup>51</sup>

Although there is not much research that explicitly states that Buddhism prohibits interfaith marriage as a mandatory ritual,

---

<sup>50</sup> Lubis and Muhawir, “The Dynamics of Interreligious Marriage,” 46.

<sup>51</sup> Rida Sita Ridwan, “Marriage in Hindu and Buddhist Traditions: Exploring the Differences in Concepts and Practices in Indonesia,” *Smaratungga: Journal of Education and Buddhist Studies* Vol 4, No. 2 (2024), <https://doi.org/10.53417/sjeb.v4i2.128>

several studies show that there are strong faith requirements in Buddhist marriage practices. One such study, “Marriage in Hindu and Buddhist Traditions: Exploring the Differences in Concepts and Practices in Indonesia,” which compares Hindu and Buddhist views, shows that Buddhism is more flexible in terms of rituals than some other religions, as it views marriage more as a social-personal aspect rather than a mandatory ritual worship.<sup>52</sup> This view is in line with research findings that show Buddhist leaders are generally more open to interfaith marriage practices. They emphasize the importance of harmony, mutual respect, and honesty in relationships, rather than emphasizing uniformity of belief.<sup>53</sup> Thus, in the Buddhist tradition, the essence of marriage lies in the effort to build a peaceful household in accordance with the values of Dhamma, rather than in the fulfillment of certain religious ritual requirements.

#### e. **Konghucu**

In Confucianism, there is a ritual called the Li Yuan Ceremony, which is a Confucian religious blessing for marriage. However, this ceremony cannot be performed if one of the partners

---

<sup>52</sup> Ridwan, “Marriage in Hindu and Buddhist Traditions,” 101.

<sup>53</sup> Muhammad Imran, Rohit Mahatir M, Ahmad Junaedy, “Religious Power Relations: Views of Interfaith Figures on Interfaith Marriages in Toraja,” *International Journal of Religion* Vol 5, No. 7, (2024), <https://doi.org/10.61707/g6xt4g15>

is not a follower of Confucianism. This means that interfaith marriages cannot receive a Confucian ritual blessing. Nevertheless, the Indonesian Confucian Religious Council (Matakin) can still issue a marriage certificate as a form of administrative approval, even without a religious ceremony.<sup>54</sup> The data shows that although Confucianism as a religion in Indonesia has relatively strict religious norms regarding marriage rituals (including the prohibition of interfaith marriage according to some Confucian leaders), legally, the validity of a marriage is still determined based on Article 2 paragraph (1) of Law No. 1 of 1974 concerning Marriage, which states that a marriage is valid if it is carried out in accordance with the religious laws and beliefs of each party.<sup>55</sup> Therefore, even though Confucianism does not explicitly prohibit interfaith marriages, marriage registration must still comply with applicable state laws.

Those are some of the provisions and views of each religion regarding interfaith marriage, which are based on their respective teachings and interpretations. In this study, the reference for interfaith marriage does not only come from the rules or teachings

---

<sup>54</sup> Raudhatul Jannah, Rahmida Erliyani, Yulia Qamariyanti, "Kepastian Hukum Perkawinan Beda Agama Di Indonesia," *Jurnal Ilmiah Wahana Pendidikan* Vol 10, No. 18, (2024), <https://doi.org/10.5281/zenodo.13983550>

<sup>55</sup> Syafrida et al., "Solution for Recording Interfaith Marriages Following Supreme Court Circular (SEMA) Number 2 of 2023 in Indonesia," *Sinergi International Journal of Law* Vol 2, No. 2, (2024), <https://doi.org/10.61194/law.v2i2.158>

in the holy books of each religion but also requires the important role of religious leaders. Their role is decisive in determining the direction, guidance, and considerations in providing interpretations that align with the circumstances of the faithful, particularly in the context of interfaith marriages, which often give rise to differing perspectives.

### 3. Wahbah Az-Zuhaili Perspective on Saddu Dzari'ah

The definition of Saddu Dzariah in Arabic refers to the means used to achieve something. According to Islamic jurists, Saddu Dzariah means preventing the path to sin, which means preventing anything that can be used to achieve something that is prohibited and contains evil or danger.<sup>56</sup>

A means can be deemed unlawful if it leads to something unlawful, just as a means can be deemed obligatory if it leads to something obligatory. For example, adultery is clearly unlawful, and looking at the private parts of a woman who is not a mahram is also deemed unlawful because it can lead to adultery. Conversely, Hajj is an obligatory act of worship, so activities such as performing worship at the Kaaba and other sacred places also become obligatory as part of its performance. In other words, if Allah obligates something upon His servants, then all efforts that serve as a means to achieve it

---

<sup>56</sup> الزحيلي، *الزحيلي* (damaskus, 1995). 108

are also obligated. Conversely, if Allah prohibits an action, then all things that could lead to that action are also included in the prohibition.<sup>57</sup>

Still talking about saddu dzari'ah, this is in line with the purpose of the law for mukallaf, which is to achieve prosperity and avoid evil. To achieve this goal, Sharia law establishes various commands and prohibitions. Some commands can be carried out directly, while others require preliminary steps before they can be carried out.<sup>58</sup>

Scholars, including Imam Shafi'i, apply the theory of saddu al-dzari'ah to understand the reasons behind the law. They use this approach by considering the context and causes of the problem at hand, so that its application is selective and tailored to the situation at hand.<sup>59</sup> When dealing with complex situations, the application of saddu al-dzari'ah involves an in-depth analysis of the context and purpose of the action taken. For example, futures trading, which appears to be legitimate, but in fact contains hidden elements that lead to usury. Such transactions are considered prohibited and haram according to the Maliki and Hanbali schools of thought because they often lead to usury.<sup>60</sup> Islamic law prohibits various things that have the potential to cause harm, even if such violations do not always occur. For example, the prohibition against using certain containers, such as green jars for drinking, due to the risk of

---

<sup>57</sup> الزحيلي، *الرحيز في أصول الفقه*، 111

<sup>58</sup> Ushul Fiqh I, *Direktorat Pembinaan Perguruan Tinggi Agama Islam*, (1986): 159-160

<sup>59</sup> Nofrizal, "Saddu Dzari'ah Menurut Imam Syafi'i Dan Aplikasinya Dalam Mu'amalat Maliyah." *Tasyri' Journal of Islamic Law* Vol 4, No. 1 (2025), <https://doi.org/10.53038/tsyr.v4i1.257>

<sup>60</sup> Ushul Fiqh I, 159–160

fermentation; the prohibition against being alone with a woman who is not mahram; the prohibition against women traveling alone without a mahram companion; and the prohibition against building a mosque on top of a grave. All of these are prevented because they often serve as gateways to sin or deviation.<sup>61</sup>

By using Saddu Dzari'ah, something can be prohibited even if it is originally permitted, if there is a potential that the action could lead to harmful consequences. Thus, if an action is considered a path to harm, then that action will be prohibited, even if it is generally permitted. In this way, saddu dzari'ah serves as a preventive measure to protect society from greater potential harm.

---

<sup>61</sup> Ibid

## CHAPTER III RESEARCH METHOD

### A. Research Method and Approach

This research employs a qualitative field study with a sociological approach. Researchers collect data directly from the source to understand the views and implications of each religious figure in Yogyakarta City on interfaith marriage. This type of research focuses on direct observation and interviews to gain a deeper understanding of the subject.

Walidin, Saifullah, and Tabrani explain: “Qualitative research is a research process to understand human or social phenomena by creating a comprehensive and complex picture that can be presented in words, reporting detailed views obtained from informants, and conducted in a natural setting.”<sup>62</sup> This quote emphasizes that qualitative research focuses on a deep understanding of the social context and human behavior, rather than simply quantitative data or generalizations from large samples.

### B. Research Location

This research will be conducted in Yogyakarta City. The reason the researcher took the sample in Yogyakarta City is that, based on the research,

---

<sup>62</sup> Muhammad Rijal Fadli, “Memahami Desain Metode Penelitian Kualitatif,” *Jurnal Humanika: Kajian Ilmiah Mata Kuliah Umum* Vol 21, No. 1 (2021), p. 35, <https://doi.org/10.21831/hum.v21i1.38075>

the Yogyakarta District Court began to approve the application for registration of interfaith marriages for 3 couples.

### **C. Research Information**

In this study, the researcher aims to understand the perspective of each religious figure in viewing interfaith marriage. Therefore, the researcher took informants with the criteria of religious figures who have a position and authority in their religious community, such as ulama, priests, or monks.

### **D. Informant Determination Techniques**

Research informants are people who can help provide information related to the existing problems. Researchers used purposive techniques (non-probability sampling) with the first step of determining the appropriate sample criteria to become respondents or sources as research data material, namely religious leaders who have a position and authority in the community of each religion who live in Yogyakarta.

### **E. Data Collection Techniques**

#### **1. Interviews**

Interviews in this study were conducted flexibly according to the respondents' availability, using various methods, including face-to-face interviews, video calls, chat messages, and so on. These interviews were supported by recordings, which were then transcribed into text and included in the study, so that the data obtained could be analyzed more clearly. This

method helped researchers obtain detailed information from the experiences and views of respondents.<sup>63</sup>

## 2. Literature Review

Literature review is a method of data collection conducted through exploration, reading, and analysis of various literature relevant to the research topic. This method aims to collect theoretical foundations, views of experts, and results of previous research. The sources used can be articles, books, scientific journals, official documents, and other references.<sup>64</sup> Data from the literature review is used to enrich insights and compare them with field data obtained through interviews.

## F. Data Validity

Data validity in qualitative research refers to the extent to which research findings accurately represent the phenomenon being studied. This process involves ensuring data validity through analysis, grouping, and pattern identification, as well as determining important information relevant to the research needs. Therefore, this also includes decisions regarding data that can be published as a form of accountability for the research results.

---

<sup>63</sup> Bambang Arianto and Rani, S.M., "Teknik Wawancara dalam Metoda Penelitian Kualitatif," *Borneo Novelty Publishing*, (Balikpapan, 2024).

<sup>64</sup> Siti Qurotul A'yun, Bakhrudin All Habsy, dan Mochamad Nursalim, "Model-Model Penelitian Kualitatif: Literature Review," *Jurnal Pendidikan Islam Nusantara (JPION)* Vol 1, No. 2 (2021), <https://doi.org/10.31004/jpion.v4i2.367>

### **G. Data Analysis Technique**

The data analysis process is carried out through the following steps:

1. Data is selected by separating information that is considered important from less important, both from the main data (primary) and supporting data (secondary).
2. The filtered data were grouped based on research questions to facilitate processing.
3. Data was analyzed and concluded using various pre-processed sources to ensure the research results were stronger and more accurate.

## CHAPTER IV

### RESULTS AND DISCUSSION

#### A. Results

##### 1. Yogyakarta as a Multicultural City

Yogyakarta is one of Indonesia's special regions, unique in terms of politics, culture, and religious life. Yogyakarta's special status lies not only in the existence of the Palace, which still functions as a symbol of culture, but also in the way its people maintain harmony in diversity. Since the early days of the Ngayogyakarta Hadiningrat Sultanate, the reigning Sultan has served as panatagama, or religious leader. This role shows that religion is not only considered a private matter but also an important part of social life. The famous Javanese philosophy, Hamemayu Hayuning Bawono (maintaining the beauty and welfare of the world), is the moral foundation of society, so that tolerance and respect for differences in beliefs are deeply ingrained.<sup>65</sup>

From a demographic perspective, data from the Yogyakarta City Population and Civil Registration Office shows that the city's population is dominated by Muslims (83,758%), followed by Catholics (9,645%),

---

<sup>65</sup> Franz Magnis-Suseno, "Etika Jawa: Sebuah Analisa Falsafi tentang Kebijakan Hidup Jawa" (Jakarta: Gramedia, 1984), 70-71.

Protestants (6,210%), Hindus (0,116%), Buddhists (0,259%), Konghucu (0,006%), and other beliefs (0,007%).<sup>66</sup>

Although Islam is the majority religion, Yogyakarta is very pluralistic because every religious community has space to worship, develop education, and openly practice their religious social life. In the city center, for example, the Gedhe Kauman Mosque is an icon of traditional Islam, while the Jogokariyan Mosque is known as an inclusive mosque that generally has a transparent and accountable management system, as well as a focus on community economic empowerment.<sup>67</sup> On the other hand, Catholics play an important role through large parishes such as the Church of St. Francis Xavier Kidul Loji and the Catholic Church of St. Mary Assumpta. These churches are not only centers of worship but also centers of educational and social service activities.

The Protestant community, particularly through the Ngupasan Indonesian Christian Church (GKI) and the Gejayan GKI, also demonstrates the dynamics of an active religious life. Protestant churches in Yogyakarta not only perform spiritual functions, but also contribute to education through Christian schools, as well as to social welfare through

---

<sup>66</sup> Dinas Kependudukan dan Pencatatan Sipil Kota Yogyakarta, "PROFIL PERKEMBANGAN KEPENDUDUKAN KOTA YOGYAKARTA TAHUN 2024" (Yogyakarta: Disdukcapil Kota Yogyakarta, 2024), <https://dindikcapil.jogjakota.go.id/download/hit/16860/profil-kependudukan-2024-16860.pdf>.

<sup>67</sup> Sutrisno, "Transformasi Peran Masjid sebagai Pusat Filantropi Islam pada Masyarakat Kota Yogyakarta (Studi Kasus pada Masjid Jogokariyan Yogyakarta)," *CENDIKIA: Jurnal Penelitian dan Pengkajian Ilmiah* Vol 2, No. 5 (2025), <https://doi.org/10.62335/cendekia.v2i5.1213>

various community service activities. This shows that Protestants in Yogyakarta are open to establishing relationships with other religious communities. In addition, Hindus in Yogyakarta perform their religious rituals at Pura Jagatnata, located near the city center. This temple is a spiritual and cultural center, because in addition to being a place of worship, it is also a means of preserving Hindu art and culture in Java. For the Hindu community, which is relatively small (around 0,116%), the existence of this temple is a symbol of their existence and a bridge to maintain harmonious relations with the surrounding community, which is predominantly Muslim.

The Buddhist community in Yogyakarta also lives peacefully side by side. The Budhicitta Maitreya Temple and the Buddha Praba Temple are centers of Buddhist activity, both for rituals and meditation, as well as moral education for the younger generation. Although small (0,259%), the existence of these temples demonstrates the openness of the people of Yogyakarta in accepting diversity. In fact, Buddhists are often involved in interfaith activities, such as dialogue and social work with other religious communities.<sup>68</sup>

The Konghucu community in Yogyakarta also has an old place of worship, namely the Poncowinatan Temple. This temple not only serves as

---

<sup>68</sup> Eko Suryanto, Kabri, Fendy, "BUILDING HARMONY: THE ROLE OF BUDDHISTS IN REALIZING INTERFAITH TOLERANCE," *ABIP: Jurnal Agama Buddha dan Ilmu Pengetahuan* Vol 10, No. 2 (2024), <https://doi.org/10.53565/abip.v10i2.1442>

a spiritual center, but also as a symbol of the historical heritage of the Chinese community in Yogyakarta.<sup>69</sup> Although the number of Confucians is relatively small, they still have a place in the religious and social life of this city. Even in various celebrations, such as the Chinese New Year or Cap Go Meh, people of different religions participate and observe. This diversity reinforces Yogyakarta's position as a city with religious pluralism, where interfaith interactions take place intensely in social, educational, and cultural activities.<sup>70</sup>

The phenomenon of interfaith marriages in Yogyakarta has also been in the public spotlight in recent years. This can be seen from the decision of the Yogyakarta District Court No. 378/Pdt.P/2022/PN Yyk, which legalized the registration of interfaith marriages in December 2022. This ruling marks an important shift in the development of marriage law in Indonesia, particularly in response to the increasingly complex and pluralistic dynamics of society. Since then, several other couples have also filed similar petitions, indicating that interfaith marriage is not an isolated phenomenon, but part of the social reality in this city.<sup>71</sup> The ruling has elicited mixed responses from interfaith leaders, as on the one hand, there are efforts to maintain harmony and civil rights, but on the other hand, there

---

<sup>69</sup> Kompas, "Pura Poncowinatan, Jejak Tua Komunitas Tionghoa di Yogyakarta," Kompas.com, 15 Mei 2023, <https://www.kompas.com/stori/read/2023/05/15/070000279/pura-poncowinatan-jejak-tua-komunitas-tionghoa-di-yogyakarta>.

<sup>70</sup> Suryanto, "Building Harmony," *ABIP: Jurnal Agama Buddha dan Ilmu Pengetahuan* Vol 10, No. 2 (2024): 72.

<sup>71</sup> Mamira dan Ibrahim, "Pencatatan Perkawinan Beda Agama," 205-206

are concerns about the theological and social implications of such practices.

## 2. Six Religious Perspectives on Interfaith Marriage

The issue of interfaith marriage is understood not only as a matter of marriage law but also as closely related to religious identity, moral values, and family harmony. Therefore, each religion has a different emphasis.

The Buddhist view of interfaith marriage in Yogyakarta shows a variety of dynamics. Based on interviews with administrators at the Budhicitra Maitreya Temple, interfaith marriage is not considered a problem if the couple is able to uphold the values of love and mutual respect. Mrs. Sintami, one of the sources from Budhicitra Maitreya Temple, stated that, "*Dalam ajaran Buddha tidak ada larangan secara tegas untuk menikah dengan seseorang yang berbeda agama. Yang paling penting itu bukan agamanya apa, tapi bagaimana kedua orang itu bisa saling memahami, saling menghormati, dan hidup dalam keharmonisan*" (Interview with Mrs. Sintami, 2025). In practice, temples continue to give blessings to interfaith couples, not as a form of conversion, but as a symbol of blessing so that the household will be filled with peace and virtue. This view shows the tolerant face of Buddhism, which prioritizes social harmony.

In contrast to this view, Romo William, another Buddhist leader, expressed a more critical stance toward interfaith marriage. According to him, marriage should be based on shared beliefs to create harmony in building a

household. He emphasized that, "*Dalam praktiknya, pernikahan beda agama memang sering menimbulkan persoalan baru. Biasanya karena perbedaan keyakinan itu akhirnya bikin bingung, terutama soal bagaimana nanti mendidik anak atau cara beribadah di rumah. Jadi sebenarnya bukan dilarang, hanya saja akan lebih baik kalau pasangan punya keyakinan yang sama supaya bisa hidup lebih selaras dan tenang*" (Interview with Father William, 2025). This view shows concern that religious differences within the family could trigger conflict and disrupt the harmony that is the goal of marriage itself.

In the Hindu perspective, marriage is viewed as a sacred bond that unites not only two individuals but also two large families, thereby ensuring absolute religious unity. According to interviews with Hindu leaders, both Mr. Didik and Mr. Nengah emphasized that interfaith marriage is not recognized in Hindu teachings. This is because marriage in Hinduism is always viewed as *yadnya* or a sacred offering to God, which can only be performed if both bride and groom share the same faith. Mr. Nengah explained, "*Kalau di Hindu, pernikahan beda agama itu sebenarnya nggak pernah ada, karena dalam upacara perkawinan Hindu kedua mempelai harus sama-sama beragama Hindu. Jadi kalau ada yang non-Hindu mau menikah dengan umat Hindu, biasanya dia harus menjalani sudi wadani dulu — semacam upacara penyucian diri dan pernyataan bahwa dia dengan tulus mau memeluk agama Hindu. Baru setelah itu pernikahan bisa dilaksanakan secara sah menurut adat dan agama*" (Interview with Mr. Nengah, 2025). This view is reinforced by Mr. Didik, who

emphasizes that Hinduism never performs interfaith marriages, but instead gives non-Hindus the option to declare their sincerity in converting to Hinduism to perform a Hindu wedding ceremony. This is in line with the teachings of the Manawa Dharmasastra IX.7, which emphasizes the importance of harmony in marriage so that the household can become a path to practicing dharma (truth) and achieving moksha (liberation). Thus, although Hinduism does not force anyone to convert, for a marriage to be valid according to religion, Hinduism emphasizes that both partners must belong to the same religion.

From an Islamic perspective, interfaith marriage is viewed as a complex issue because it touches on aspects of faith, Sharia law, and state regulations. Based on the results of an interview with a representative of the Indonesian Ulema Council (MUI) in Yogyakarta, Mr. Makhrus, it was emphasized that interfaith marriage is, in principle, not in accordance with Islamic law, because a marriage is only valid if it is conducted according to the sharia of each religion. Therefore, interfaith marriages are considered impossible to perform at the Office of Religious Affairs (KUA) unless the non-Muslim partner converts to Islam first. As stated by Mr. Makhrus, "*Secara prinsip, kalau mau menikah dan mau didaftarkan di Kantor Urusan Agama (KUA), ya syaratnya harus beragama Islam. Misalnya ada laki-laki non-Muslim yang mau menikah dengan perempuan Muslim, dia harus masuk Islam dulu, harus mengucapkan syahadat, baru bisa dilaksanakan. Kalau tidak, secara hukum agama Islam dan hukum negara, pernikahan itu tidak bisa dilakukan.*" A similar view was

expressed by Mr. Halil, a Muslim representative from the Yogyakarta Ministry of Religious Affairs Office, who emphasized that although classical fiqh literature contains opinions that allow Muslim men to marry women of the People of the Book, in the current context, many scholars prohibit it to protect the faith and future of their children. He emphasized, "*Kalau seorang laki-laki Muslim menikah dengan perempuan non-Muslim, apalagi kalau dia bukan dari kalangan ahli kitab, nanti bisa jadi anak-anaknya malah ikut agama ibunya. Ini tentu jadi masalah dalam menjaga akidah. Nah, di sinilah konsep sadd al-dzari'ah itu berlaku untuk menutup kemungkinan terjadinya kerusakan dalam agama atau keturunan.*" This is in line with maqāṣid al-sharī'ah, particularly the principles of ḥifz al-dīn (preserving religion) and ḥifz al-nasl (preserving lineage), which emphasize the importance of protecting the faith of the family and future generations. Furthermore, both sources emphasized that marriage in Islam is not only a social contract, but also a sacred trust. Mr. Halil said, "*Pernikahan itu sebenarnya bukan sekadar hubungan antara laki-laki dan perempuan, tapi soal kepercayaan. Allah sudah menegaskan dalam firman-Nya, jadi hal ini harus benar-benar dipertimbangkan dengan matang. Cinta itu bukan alasan utama untuk menikah, karena cinta yang sebenarnya justru tumbuh setelah pernikahan dijalani di situlah keimanan seseorang diuji.*" Therefore, interfaith marriage is considered undesirable within the framework of Islamic teachings in Indonesia, both for theological and legal reasons.

Furthermore, in Confucian tradition, marriage is viewed as a noble bond that aims to maintain family harmony and lineage. Based on interviews with Confucian leaders in Yogyakarta, it was found that interfaith marriages often face administrative and religious obstacles. Mr. Margo said, "*Kalau mau menikah secara agama Konghucu, ya status agamanya di KTP harus sesuai dulu. Jadi misalnya sekarang masih tertulis agama lain, harus diganti dulu menjadi Konghucu supaya bisa menikah menurut tata cara agama Konghucu. Setelah itu baru bisa dilakukan pemberkatan. Sebenarnya bukan pemberkatan yang tidak mungkin, tapi pencatatannya karena kalau tidak sama agamanya, yang tidak bisa itu adalah pencatatan sipilnya.*" This confirms that the unity of religious identity in official documents is an important requirement for a marriage to be legally recognized in the country. Meanwhile, Mr. JS. Cucu emphasized that although love is considered important, interfaith marriages still carry the risk of causing long-term conflict. According to him, "*Biasanya setelah menikah, orang itu sudah nggak terlalu mempersoalkan agamanya lagi, karena pikirannya sudah ke anak bagaimana membesarkan mereka, bagaimana keluarga bisa berjalan baik. Tapi kalau dari awal sudah ada perbedaan agama, ya itu bisa jadi masalah, karena nanti pasti muncul perbedaan cara pandang, terutama dalam mendidik anak.*" (Interview with Mr. JS. Cucu, 2025). This statement shows that in practice, interfaith families often face challenges related to ego and differences in child-rearing, which could potentially disrupt household harmony. This view is in line with classical

Confucian teachings that emphasize the importance of he (和), or harmony within the family and society. For Confucians, marriage is not merely a social contract, but part of the moral path (dao) to building a harmonious family as the foundation for a peaceful society. Therefore, even though there are cases of Confucians marrying outside their faith, religious leaders tend to emphasize that religious unity remains more ideal to prevent divisions within the family.

From a Catholic perspective, interfaith marriage is not considered an ideal choice, but rather a situation that is possible under certain conditions. Kristoforus Sincellius, Catholic Minister at the Ministry of Religious Affairs, emphasized that *"Kalau bicara idealnya, ya tentu Gereja menghendaki pernikahan itu antara sesama Katolik. Tapi dalam kenyataannya, Gereja juga menghormati kebebasan umat. Jadi kalau ada yang beda agama, itu masih bisa dilaksanakan, asalkan memenuhi syarat tertentu dan mendapat dispensasi dari uskup. Dispensasi ini bukan berarti bebas seenaknya, tapi lebih kepada pertimbangan pastoral supaya iman pihak Katolik tetap terjaga."* He also added that in practice, children born from interfaith marriages are still prioritized to receive Catholic education, even though there are special pastoral services to accompany these families. In line with this, Father Awan, Pastor of Babarsari Parish, explained that the Catholic Church does not rule out the possibility of interfaith marriages. According to him, *"Cinta itu kan nggak kenal batas, nggak bisa diatur oleh agama. Orang Katolik bisa saja jatuh cinta pada orang Muslim, Hindu, atau Buddha itu hal yang manusiawi. Tapi yang penting,*

*bagaimana keduanya bisa saling menghormati, punya komitmen, dan sadar akan perbedaan itu. Kalau bisa saling menerima, ya hubungan itu bisa berjalan baik.*" However, such marriages must meet several conditions, including that both parties are free (not currently married to someone else), promise to remain monogamous, and obtain dispensation from the bishop. Without dispensation, marriage is considered canonically invalid. Furthermore, Father Awan emphasized the importance of fidelity to one's own faith and mutual respect. He gave an example: "*Dalam banyak kasus, saya lihat pasangan beda agama itu bisa saling menghormati. Yang Katolik tetap menjalankan kewajibannya, yang Muslim juga menjalankan ibadahnya. Kadang malah mereka saling mendukung — misalnya, suami Muslim ikut ngantar istrinya ke gereja, atau sebaliknya. Jadi sebenarnya bisa hidup berdampingan dengan baik kalau saling pengertian.*" Regarding the status of children, Father Awan said that, unlike marriages between Catholics, where children must be baptized, there is no such requirement for families of different religions. This is intended to avoid conflict within the household and give children the freedom to choose their own beliefs when they reach adulthood. For him, "*Yang paling penting itu sebenarnya bukan anaknya nanti ikut agama siapa, tapi bagaimana dia bisa tumbuh jadi orang yang baik, yang bisa menghormati sesama dan berguna bagi masyarakat. Itu yang utama.*"

From this, it can be concluded that the Catholic Church views interfaith marriage as possible, but it is still treated as a special case that requires legal

and spiritual conditions to maintain the sanctity of the sacrament of marriage while preserving family harmony.

From a Protestant Christian perspective, particularly within the GKI community, interfaith marriage is viewed as an unavoidable social reality in a pluralistic society such as Indonesia. Pastor Hadyan emphasizes that "the church's duty is to bless marriages without forcing people to convert." The church continues to open its doors for the blessing of interfaith couples, provided that both parties sign a written agreement not to interfere with each other's worship. For GKI, this is a way of maintaining tolerance in pluralistic households. A similar view was expressed by Pastor Ossa from GKI Gejayan. According to him, interfaith marriages are not ideal, but they are part of the reality of a diverse society. He said, "*Kalau bicara ideal, ya tentu sebaiknya pasangan punya keyakinan yang sama, supaya arah hidupnya juga sejalan. Tapi kan kita tahu, keseragaman itu nggak selalu mungkin. Karena itu, gereja tetap hadir melayani mereka yang berbeda keyakinan, misalnya lewat konseling pranikah, bimbingan, dan pendampingan supaya mereka bisa saling memahami.*" In this guidance, couples are prepared to understand the consequences of living together, including issues such as children, their respective religions, and household finances. From a legal perspective, both pastors highlighted obstacles in civil registration. Pastor Hadyan believes that the government often interferes too much in religious matters. He even encountered a case where, in one district, Christian-Muslim marriages could be

registered, but in another district, even Christian-Catholic marriages were rejected. This has forced many couples to pretend to convert to another religion or get married abroad to obtain legal status. Regarding the validity of marriage, both Pastor Hadyan and Pastor Ossa agree that if the marriage is blessed in church, it is valid according to the Christian faith. *"Kalau di iman Kristen, kami melihat pernikahan itu sah selama keduanya mengakui Tuhan Yang Maha Esa. Itu juga sejalan dengan sila pertama Pancasila, Ketuhanan Yang Maha Esa. Jadi yang utama bukan agamanya apa, tapi bagaimana mereka sama-sama menghormati Tuhan dan hidup dalam kasih."* said Pastor Hadyan. Regarding children, GKI does not impose a single obligation, but leaves it up to the couple to decide. Usually, from the outset, there is a statement that neither party will prevent the child from following a particular religion. However, in practice, some children follow their mother's religion, and some follow their father's religion, without any issues from the church. Even so, it cannot be denied that there are challenges in families of different faiths. Pastor Hadyan admits that the conflicts that often arise are caused more by economic issues than religious differences. Meanwhile, Pastor Ossa emphasized that many couples have succeeded in living harmoniously because they have cultivated tolerance from the beginning, even supporting each other's religious practices, such as fasting together or taking each other to church. In general, GKI believes that religion should play a role in strengthening tolerance and harmony. Pastor Ossa noted that not all interfaith marriages are harmonious, while many interfaith couples

can be examples of tolerance. In line with this, Pastor Hadyan advised that interfaith marriages should be approached with maturity, because "*Kalau ada perbedaan dalam rumah tangga, itu sebaiknya nggak diperdebatkan terus. Yang penting bagaimana kita menyelesaikannya dengan cara yang baik, supaya keluarga tetap damai dan rukun. Karena tujuan pernikahan itu kan membawa kedamaian, bukan pertengkaran.*"

Table 4.1 Respondent Identity and Interview Time

Name	Religion	Gender	Date/time of Interview	Duration of Interview
Mr. Halil	Islam	Male	28 July 2025/13:24	1 hour
Mr. Makhrus	Islam	Male	20 August 2025/09:29	38 minutes
Mr. Ossa	Kristen	Male	17 July 2025/19:53	30 minutes
Mr. Hadyan	Kristen	Male	25 July 2025/09:55	36 minutes
Mr. William	Buddha	Male	25 July 2025/19:37	1 hour
Ms. Sintami	Buddha	Female	14 July 2025/ 19:56	44 minutes

Mr. Cucu	Konghucu	Male	28 July 2025/14:35	30 minutes
Mr. Margo	Konghucu	Male	11 July 2025/09:10	26 minutes
Mr. Didik	Hindu	Male	29 July 2025/08:17	1 hour
Mr. Nengah	Hindu	Male	16 July 2025/16:07	1 hour
Mr. Awan	Katolik	Male	17 July 2025/09:57	28 minutes
Mr. Kristo	Katolik	Male	29 July 2025/09:36	54 minutes

## B. Discussion

From an Islamic perspective, interviews with Mr. Makhrus from the Indonesian Ulema Council (MUI) in Yogyakarta and Mr. Halil from the Regional Ministry Office revealed consistent rejection of interfaith marriage practices. This attitude is in line with the sacred objectives emphasized in *maqāṣid al-sharī‘ah*, where marriage is positioned to preserve religion (*ḥifẓ al-dīn*) and preserve offspring (*ḥifẓ al-nasl*).<sup>72</sup> The MUI's view that non-Muslim

<sup>72</sup> Hani Fazlin, “Menimbang Kasus Pernikahan Anak dalam Kacamata Tafsir Maqāṣidī: Studi Kritis Ayat-ayat Pernikahan dalam Al-Qur’an,” *Suhuf: Jurnal Pengkajian Al-Qur’an dan Budaya* Vol 16, No. 2 (2023): 209, <https://doi.org/10.22548/shf.v16i1.865>

couples must convert to Islam before their marriage can be registered at the Office of Religious Affairs shows that the state and religious institutions are both trying to ensure unity of faith within Muslim families.

The MUI emphasizes that interfaith marriage is a matter of ikhtilaf (differences of opinion among scholars). In the Qur'an it is written

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ  
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ

“Today, all good things are made lawful for you. The food of the People of the Book is lawful for you, and your food is lawful for them. And (it is made lawful for you to marry) chaste women from among the believers and chaste women from among those who were given the Book before you...”

This concludes that it is permissible for Muslim men to marry women from among the People of the Book.<sup>73</sup> However, this practice has the potential to cause instability in family life, especially in terms of maintaining faith and children's education. This was confirmed by Mr. Mukhris: "...there used to be a provision that it was permissible in Islamic law if the Muslim was a man and the woman was a person of the Book. But if a Muslim woman married a non-Muslim, it was not permissible... because children are psychologically closer to their mothers, so there was concern that they would follow their mother's beliefs.”<sup>74</sup> This concern is then linked to the principle of saddu dzarī‘ah, which

<sup>73</sup> Departemen Agama Republik Indonesia, “Surah Al-Mā'idah: Ayat 5,” *Al-Qur'an Al-Karim: Quran Digital Kemenag*, <https://quran.kemenag.go.id/sura/5>.

<sup>74</sup> Interview with Mukhris (male), 20 August 2025

is to close the path to corruption. In this context, even though the text of the Qur'an allows for it, scholars close the door to interfaith marriage to prevent corruption of faith, uncertainty regarding the status of children, and potential conflict within the family.<sup>75</sup> Mr. Mukhris added: "The consideration is Saddu Dzari'ah in Islamic principles, fear of damaging faith... so the term used in the Quran is also hifdzun nasl, preserving offspring." Thus, the application of the Saddu Dzari'ah theory is evident in the practice of Islamic law in Indonesia: the state does not explicitly allow interfaith marriages and only recognizes marriages conducted according to the customs of each religion.

Mr. Halil's view also reinforces this principle. He emphasized that interfaith marriages pose a great risk to children's education, because children have the potential to follow non-Muslim beliefs.<sup>76</sup> Supported by the thoughts of Wahbah al-Zuhailī, he emphasized that marriage should be a bond that provides mutual advice and fosters affection, and that differences in beliefs can lead to conflict (Shihab, 2002).<sup>77</sup> The Qur'an also affirms a similar principle, for example, in Surah al-Baqarah (2:221): "And do not marry polytheistic women until they believe..." This verse explicitly warns that marital bonds should not be built on differences that could threaten the steadfastness of faith.

---

<sup>75</sup> Julaika Nasution and Irfa Waldi, "Telaah Kritis Hukum Pernikahan Beda Agama dalam Pandangan Ulama Klasik dan Kontemporer," *SLJ: Syariah Law and Justice Journal* Vol 1, No. 1 (2025), <https://doi.org/10.30821/slj.v1i1.14>

<sup>76</sup> Interview with Halil (male), 28 July 2025

<sup>77</sup> Fatikhatul Faizah and Siti 'Aisatunnafi'ah, "Kajian Komparatif QS. al-Baqarah [2]: 221 dalam Tafsir Al-Misbah dan Al-Munir," *Contemplate: Jurnal Ilmu Al-Qur'an dan Tafsir* Vol 4, No. 2 (2024), <https://ejournal.iaiqi.ac.id/index.php/contemplate/article/view/1048>

Thus, the Islamic perspective in Yogyakarta shows consistency between the authority of the ulama, state regulations, and the theological framework. All emphasize that interfaith marriage has the potential to cause problems of faith, conflict in child rearing, and inconsistency in worship within the family. From the perspective of saddu dzarī‘ah, this policy is a preventive measure to close the door to corruption before it arises, while maintaining the sanctity of the institution of marriage in Islam. This view is in line with the thinking of Wahbah al-Zuḥailī, who asserts that even though the Qur'an (QS. al-Mā'idah 5:5) allows Muslim men to marry women of the Book, this permission should be closed in the modern context because it has the potential to bring about greater mafsadah, especially in terms of faith and children's education.<sup>78</sup>

For the Catholic Church, marriage is a sacrament, a sign and means of salvation and unity, whereby the union between the two is accomplished through divine providence, maintaining and nurturing love for one another in the sacred bond of marriage that is indissoluble and inseparable.<sup>79</sup> The interview with Father Awan revealed that the Catholic Church does not close its doors to interfaith marriages but imposes strict conditions to ensure that the sacrament of marriage remains valid. One of the main conditions is a

---

<sup>78</sup> Wahbah al-Zuḥailī, “Uṣūl al-Fiqh al-Islāmī”, Jilid II (Damaskus: Dār al-Fikr, 1986), 857–860, cited in Abd. Said Ali, “Analisis Pernikahan Beda Agama Ditinjau dari Hukum Positif dan Sadd al-Dzari‘ah” (Skripsi, UIN KHAS Jember, 2025), p. 72.

<sup>79</sup> Daniel Wejasokani G and Yulianus Korain, “Hukum Perkawinan Katolik dan Sifatnya: Sebuah Manifestasi Relasi Cinta Kristus kepada Gereja yang Satu dan Tak Terpisahkan,” *Jurnal Hukum Magnum Opus* Vol 3, No. 1 (2020), <https://doi.org/10.30996/jhmo.v3i1.3015>

dispensation from the bishop to overcome canonical impediments. Without this dispensation, interfaith marriages are considered invalid according to church law. Father Awan emphasized, "Interfaith marriages are very possible. Because love is not limited by religion... But there are still conditions that must be met, especially dispensation from the bishop."<sup>80</sup> This is in line with the Code of Canon Law (CIC, canons 1124–1125), which states:

1. Canon 1124 "Marriage between two baptized persons, one of whom is a member of the Catholic Church and the other a member of a Church or ecclesial community not in full communion with the Catholic Church, is prohibited without permission from the competent authority."
2. Canon 1125: Such permission can only be granted by the local Ordinary if there are just reasonable grounds, and if the following conditions are met:
  - a. The Catholic Church declared its willingness to avert the danger of abandoning the faith and sincerely promised to do its utmost to baptize and educate all children in the Catholic Church.
  - b. Non-Catholics are informed about the promises and obligations of Catholics.
  - c. Both parties were informed of the purpose and essential characteristics of marriage, which neither party can exclude.

---

<sup>80</sup> Interview with Romo Awan (male), 27 July 2025

This verse forms the basis for the Catholic Church's permission of interfaith marriages, provided there is official permission and a commitment to maintain the Catholic faith.<sup>81</sup>

A similar opinion was expressed by Mr. Kristo, a Catholic priest, who emphasized that although the church normatively encourages marriage within the same faith, social realities cannot be avoided. Therefore, dispensation from the bishop is an important legal instrument to ensure that marriages remain canonically valid.<sup>82</sup>

Procedurally, Father Awan explained that couples who wish to enter an interfaith marriage must go through several stages. First, they must register at the Catholic parish where one of the partners is a member. Second, the Catholic party must submit a request for dispensation to the bishop through the parish priest, accompanied by an explanation regarding their partner of a different religion. Third, the couple is required to attend a marriage preparation course (also known as a pre-marriage course) to ensure their understanding of the commitment involved in the sacrament of marriage. Fourth, non-Catholics are asked to sign a pledge that they will not prevent their Catholic spouse from practicing their faith and raising their children in the Catholic religion. Suppose all these requirements are met and the dispensation is approved. In that case, the marriage can be blessed according to Catholic rites, although with some

---

<sup>81</sup> Codex Iuris Canonici, Kanon 1124–1125, in *Code of Canon Law: Latin-English Edition* (Washington, D.C.: Canon Law Society of America, 1983), p. 342–343.

<sup>82</sup> Interview with Kristo (male), 29 July 2025

liturgical adjustments, such as the absence of a full Mass during the blessing of the marriage.<sup>83</sup>

Mr. Kristo also added that children's education remains a primary concern. He emphasized that Catholic families are expected to continue guiding their children to learn about and practice the Catholic faith, even if one of the parents is from a different religion.<sup>84</sup> Thus, the Catholic Church attempts to strike a balance between preserving the sanctity of faith and responding to an increasingly pluralistic social reality.

When connected to the concept of *saddu dzarī'ah*, there is a similarity in thinking with Wahbah al-Zuhailī. Wahbah emphasizes that the permissibility of Muslim men marrying women of the Book is found in QS. al-Mā'idah: 5, which should be limited, because in modern practice, it causes more harm, such as vulnerability of faith and uncertainty in the education of children.<sup>85</sup> So, both the Catholic Church and Wahbah al-Zuhailī place the principle of preventing harm as a priority, albeit through different theological bases.

From a Protestant Christian perspective, interfaith marriage is viewed as an inevitable social reality in Indonesia's pluralistic society.<sup>86</sup> especially in

---

<sup>83</sup> Awan, interview

<sup>84</sup> Kristo, Interview

<sup>85</sup> Arifin Abdullah et al., "An Analysis of Wahbah Az-Zuhaili's Views on Interfaith Marriage and Its Implementation in Indonesian Legal Context," *MAQASID: MAQASIDI: Jurnal Syariah dan Hukum* Vol 4, No. 2, (2024), <https://doi.org/10.47498/maqasidi.v4i2.3526>

<sup>86</sup> Kasih Situmorang et al., "Perspektif Pendeta GMI Manna Balige Tentang Pernikahan Beda Agama Dalam 2 Korintus 6:14," *New Light* Vol 2, No. 2 (2024), <https://ejournal.stpdianmandala.ac.id/index.php/newlight/article/download/104/129/747>

Yogyakarta. Pastor Ossa from GKI Gejayan emphasized that the church does not turn a blind eye to this phenomenon but rather seeks to accompany couples by providing serious premarital counseling. He said, "Interfaith marriage is a reality in Indonesia... one way we maintain diversity is by living among different religions." According to him, although ideally couples should marry within the same faith, some couples still want to proceed with marriage despite having different beliefs. In this case, the church tries to prepare them with premarital classes, counseling, and even the signing of a statement that the non-Christian partner will not interfere with worship or the baptism of their future children. In line with this, an interview with Mr. Hadyan confirmed that Protestant churches focus on religious freedom and moral responsibility. According to him, interfaith marriages often pose the risk of conflict but can work well if both parties are prepared to respect each other's faith. He stated that the church emphasizes counseling so that couples are aware of the consequences of marriage, rather than imposing an absolute ban.

Interestingly, Mr. Hadyan also shared his fascinating experience of accompanying a couple from a Hindu background who wanted to marry a Christian. He recounted that in one of his experiences, the Hindu family carried out the *sudiwadani* procession or conversion ceremony in a very graceful and respectful manner. According to him, the process was carried out without coercion or anger and was based on the awareness that the decision to change one's faith is part of a person's maturity in pursuing their path of faith. In fact,

the family that was left behind still gave their blessing and prayed for the well-being of the child who had converted. For Mr. Hadyan, this attitude reflects the nobility and openness of human values in Hindu tradition, which does not view differences in faith as a source of hostility, but rather as a space for respect for individual spiritual freedom. From this experience, Mr. Hadyan admits that he learned a lot about the true meaning of tolerance. He saw how Hindus were able to accept a person's decision calmly and lovingly, without judgment. This experience fostered a more inclusive view in his ministry at the church, especially in accompanying interfaith couples. He concluded that the way Hindus treat someone who has converted strengthens the interfaith awareness that every belief teaches the values of love, respect, and peace values that are an important foundation for building tolerance and harmony among religious communities in Indonesia.

From the perspective of the concept of *saddu dzarī'ah*, this effort is in line with Wahbah al-Zuhailī's thinking, which is to prevent greater harm. In Protestant Christian practice itself, before an interfaith marriage can take place, there are several stages that must be passed, such as premarital courses, counseling, written commitments, and special guidance from a pastor. These steps are in line with Wahbah's thinking, which emphasizes the importance of maintaining children's faith and reducing the potential for conflict within the household. Therefore, both Protestant churches and Wahhabism emphasize the

urgency of closing the door to corruption from the outset, even though they depart from different theological foundations.

When connected to the theory of *saddu dzarī‘ah*, the Protestant church's approach can be understood as a preventive measure through education and guidance. *Saddu dzarī‘ah* emphasizes the importance of closing paths that have the potential to cause *mafsadah* (damage), and in this context, the church seeks to close the potential for religious conflict through various mechanisms: premarital courses, counseling, and written commitments.<sup>87</sup> In this way, even though interfaith marriages are still served, the church seeks to ensure that couples are prepared to face spiritual, social, and family challenges.

The implications of the second respondent's views suggest that Protestant churches in Yogyakarta adopt a position that is both accommodating and cautious. On the one hand, they recognise the possibility of interfaith couples getting married as a form of social acceptance and respect for individual freedom. On the other hand, by implementing strict requirements, the church indirectly upholds the principle of prevention to ensure that such marriages do not undermine faith, family, and social relationships. Thus, the Protestant approach in this context aligns with the spirit of *saddu dzarī‘ah*, which involves safeguarding the greater good by limiting potential harm from the outset.

---

<sup>87</sup> Abdullah et al., "An Analysis of Wahbah Az-Zuhaili's Views on Interfaith Marriage." Pp. 45-47

In Hinduism, marriage is viewed as a sacred bond that lasts a lifetime.<sup>88</sup> Mr. Didik Widya Putra, as the Hindu Community Advisor for the Yogyakarta Regional Office of the Ministry of Religious Affairs, explained that marriage in Hinduism is a spiritual bond witnessed by three sacred elements, namely the gods, humans, and bhuta (natural energy), so that marriage not only involves the couple and the community, but also a spiritual relationship with the universe and God. Therefore, interfaith marriages cannot be performed directly in Hinduism, but must go through a process called *sudiwadani*, which is the conversion of one of the partners to the same religion so that the marriage can be performed within that religion.<sup>89</sup> He emphasized, "All religious marriages must be within the same religion... if the parties are of different religions, they must go through the *sudiwadani* process."<sup>90</sup> A similar sentiment was expressed by Mr. Nengah, as Chairman of PHDI (Parisada Hindu Dharma Indonesia) DIY, who emphasized that marriage is a path of dharma that must be walked with purity. According to him, marriage not only unites two individuals, but also two large families, so that harmony of beliefs is an important factor in maintaining household harmony. He also emphasized that interfaith marriages have the potential to cause conflict in terms of rituals and

---

<sup>88</sup> Ilham Akbar, Sagap, and Adi Iqbal, "Tinjauan Teologis dalam Ritual Pernikahan Agama Hindu di Pura Giri Indra Lokha Kota Jambi," *Sanak: Jurnal Sosial dan Agama* Vol 1, No. 2 (2023), <https://sanak.fusa.uinjambi.ac.id/index.php/jsa/article/view/9>

<sup>89</sup> Interview with Didik (male), 29 July 2025

<sup>90</sup> Interview Didik

children's education, so Hindus are encouraged to marry within the same faith.<sup>91</sup>

Interestingly, Mr. Nengah also shared that he has several friends and relatives who are married to someone of a different religion, yet they continue to live harmoniously to this day. They have been able to build families that respect each other's beliefs without causing any significant conflict. In their daily lives, these couples even support each other's religious activities, such as driving each other to places of worship, and continue to care for and respect each other's parents despite their different beliefs. According to him, this harmony is possible because of mutual understanding, spiritual awareness, and strong tolerance between the couple. However, he emphasized that such conditions are exceptions that cannot be used to justify interfaith marriage in Hinduism, because normatively, religion still emphasizes the unity of belief as the spiritual basis of marriage.

This view shows that in Hinduism, marriage is not merely a personal relationship, but part of a broader social and spiritual structure. When linked to the theory of *saddu dzarī'ah*, this is in line with Wahbah az-Zuhaili's thinking in *Tafsir al-Munīr*, which emphasizes that the prohibition of interfaith marriage closes the door to *mafsadah*, such as the destruction of faith, uncertainty regarding the status of children, and conflict within the family.<sup>92</sup> The Hindu

---

<sup>91</sup> Interview with Nengah (male), 16 July 2025

<sup>92</sup> Nadira Qotrhunada, "Pernikahan Beda Agama dalam Al-Azhar Karya Hamka dan Al-Munir Karya Wahbah Zuhaili (Studi Komparatif Penafsiran)" Skripsi, UIN Kiai Haji Achmad Siddiq (Jember, 2024), <https://digilib.uinkhas.ac.id/33430/>

attitude toward interfaith marriage is in line with efforts to prevent potential conflicts within the household and society. The *sudiwadani* process, which is mandatory in Hinduism, is a form of "closing the door" on the possibility of future problems, whether related to worship, children's education, or family harmony. Thus, the Hindu view shares similarities with the cautious approach in *saddu dzarī'ah*, which aims to ensure that the noble goal of marriage is to form a harmonious, happy, and lasting family that can be achieved without obstacles arising from fundamental differences in beliefs.

The implications of the views of these two Hindu figures on interfaith marriage confirm that religious views on marriage are not merely a personal matter, but also a social and spiritual commitment that must be in line with *dharma*. In the context of Yogyakarta's pluralistic society, this practice serves as a protective mechanism to maintain harmony, both within families and in interfaith relations. Thus, the implicit prohibition on interfaith marriage is not merely a form of restriction, but a strategy to prevent potential marital breakdown and preserve the sanctity of Hindu teachings in accordance with the principle of *saddu dzarī'ah*.

In the Buddhist view in Yogyakarta, interfaith marriage is not considered an absolute prohibition. Interviews with administrators at the Maitreya Buddhist Temple indicate that interfaith marriage is possible, provided that non-Buddhist partners obtain a blessing from Maitreya Buddha before the blessing ceremony is performed. As explained by Ms. Sintami,

"actually, in Buddhism in general, there is no specific prohibition... but if you want to hold a blessing ritual at our temple, then someone with a different belief must obtain a blessing."<sup>93</sup> This principle reflects flexibility, as differences in faith are not seen as obstacles if there is mutual respect and appreciation for ritual processes.

In contrast, Romo William from another Buddhist tradition offers a more critical perspective. According to him, interfaith marriages are not entirely ideal because they have the potential to cause conflict in the future, especially in child rearing and the practice of family rituals. He emphasizes the importance of harmony in values in building a household, although he does not rule out the possibility of tolerance between couples of different faiths.<sup>94</sup> This view emphasizes caution, while still acknowledging that the basic principles of Buddhism are love and respect for differences. In the Dhammapada verse 5, it is stated, "Hatred will not end if it is returned with hatred, but only with love can hatred be reduced."<sup>95</sup> This teaching demonstrates that, according to Buddhism, the foundation of marriage is love and harmony.

When connected to the theory of *saddu dzarī‘ah* in Islam, the differences between these two sources indicate a range of approaches, from a strict rejection to a more lenient attitude with certain conditions. The Maitreya

---

<sup>93</sup> Interview with Sintami (female), 14 July 2025

<sup>94</sup> Interview with William (male), 25 July 2025

<sup>95</sup> Georgia Buddhist Vihara, "Understanding the Path of Non-Violence: A Verse from the Dhammapada," *Georgia Buddhist Vihara*, (January 2, 2025), <https://www.gavihara.org/2025/01/understanding-path-of-non-violence.html>.

Buddhist Temple tends to allow interfaith marriages but still requires spiritual approval as a form of spiritual control. Meanwhile, Father William takes a more "preventive" approach by emphasizing the potential problems that can arise from differences in faith within the household. Both are essentially guided by the spirit of *saddu dzarī'ah*, which is to prevent potential harm, whether through a blessing mechanism to ensure a harmonious relationship or through stern warnings to couples to be cautious of the long-term consequences.

From the analysis results, the views of Buddhists in Yogyakarta show a balance between openness and caution. On the one hand, Buddhist teachings strongly emphasize the values of tolerance, compassion, and freedom of belief; but on the other hand, religious leaders also understand the potential social and psychological risks of interfaith marriage. Therefore, the Buddhist approach can be interpreted as an effort to balance the idealism of universal teachings on love with the practical need to prevent conflicts arising within the household.

When compared with Wahbah al-Zuhailī's thinking on *saddu dzarī'ah*, both have similarities, namely, viewing interfaith marriage as something that has the potential to cause *mafsadat* in the form of family disharmony and confusion of identity for children. Therefore, preventive measures are considered reasonable and protective. Thus, both the Islamic perspective through Wahbah Az-zuhaili's ideas and the Buddhist view through the

principle of prudence emphasize the urgency of maintaining family peace and social stability.<sup>96</sup>

In Confucianism, interfaith marriages are generally considered inappropriate and discouraged. Mr. JS. Cucu, a prominent Confucian figure, emphasizes that the main issue in interfaith marriages lies in the education of children, who will be confused by their parents' different beliefs. He says, "All of that teaches good things. Only later will the child be confused... to the point of asking, "Mom, how many Gods are there?" Even though we say there is only one God, their views are different. Therefore, he believes it is better for one partner to adapt to the other's religion, or if not, it is better not to get married."<sup>97</sup>

Mr. Margo expressed a similar view, saying that interfaith marriages risk causing conflict within the household and harming the children. He emphasized that love is not the only basis for building a family shared life goals and religious teaching are also important. According to him, many couples start harmoniously because of love, but then encounter problems when children are born and must be raised in a certain religion. Therefore, he advises couples to think carefully before marrying someone of a different religion, and if one of them is not prepared to convert, it is better not to proceed with the marriage.<sup>98</sup>

This view is in line with the teachings of the Lunyu (Analects), which emphasizes the importance of family harmony as the basis for social order. In

---

<sup>96</sup> Varatun Nadia, "Pernikahan Beda Agama dalam Pemikiran Wahbah Az-Zuhaili," *Skripsi, Universitas Islam Negeri Ar-Raniry*, (Banda Aceh, 2023)

<sup>97</sup> Interview with Cucu (male), 28 July 2025

<sup>98</sup> Interview with Margo (male), 11 July 2025

Lunyu XIII:18, Confucius teaches that: "Harmony is the most valuable thing in carrying out ritual rules."<sup>99</sup> This means that differences that cause confusion or conflict within the family are contrary to the noble goal of marriage in the Confucian tradition, which is to build a harmonious, orderly, and devoted household.

When connected to the theory of *sadd al-zarī‘ah* in Islam, the views of the Confucian source have a common ground. Interfaith marriage is considered to open great opportunities for confusion among children, conflict between spouses, and even family breakdown. Thus, rejecting interfaith marriage can be understood as a preventive measure to maintain harmony, close the door to potential damage to the household, and preserve the moral and spiritual integrity of the family. This is in line with Wahbah az-Zuhaili's thinking in *Tafsir al-Munīr*, which emphasizes that the prohibition of interfaith marriage is a form of applying *sadd al-dzarī‘ah*. According to Wahbah Az-zuhaili, although there is limited textual leeway, the practice is feared to cause greater harm, such as the destruction of faith, the loss of harmony in the household, and uncertainty regarding the religious identity of the children.<sup>100</sup>

This analysis is also reinforced by Varatun Nadia's research, which specifically examines the thoughts of Wahbah az-Zuhaili, where the

---

<sup>99</sup> Roger T. Ames and Henry Rosemont, Jr., "The Analects of Confucius: A Philosophical Translation" (New York: Ballantine Books, 1998), p. 30.

<sup>100</sup> Wahbah al-Zuhaili, *al-Tafsīr al-Munīr fī al-‘Aqīdah wa al-Sharī‘ah wa al-Manhaj* (Damaskus: Dār al-Fikr, 1991), jil. 2, 220–221

prohibition is understood as a form of protection for the noble goals of marriage in Islam, namely preserving religion and lineage<sup>101</sup>

The implication is that the views of these two sources show that in the Confucian tradition, marriage is seen not only as a personal matter, but also as a matter of family harmony, the inheritance of values (including lineage), and the education of children. In other words, the attitude of rejecting or avoiding interfaith marriage is not solely due to exclusivism, but rather an effort to maintain family stability and the continuity of teachings. This principle aligns with interfaith values, including Islamic principles such as *saddu dzarī'ah*, which emphasizes that preventing harm is more important than pursuing uncertain benefits.

The phenomenon of interfaith marriage has various positive and negative implications for society. On the one hand, some informants believe that interfaith marriage can be a symbol of tolerance and acceptance of differences, especially in a pluralistic society such as Indonesia. Such relationships are considered capable of strengthening human values and interfaith dialogue, if both parties respect each other's teachings. However, on the other hand, most of the religious leaders interviewed by the researchers believe that interfaith marriage has greater negative impacts, such as uncertainty regarding the religious status of children, conflicts in parenting, and potential tensions in practicing household worship. Therefore, even though

---

<sup>101</sup> Nadia, "*Pernikahan Beda Agama dalam Pemikiran Wahbah Az-Zuhaili.*"

such marriages are prohibited by religious law, religious leaders acknowledge that such cases will continue to exist and occur in society. As a solution, they suggest an educational and dialogical approach, namely by strengthening understanding of religious teachings before marriage, providing guidance to couples who plan to interfaith marriages, and encouraging interfaith forums that can provide guidance without judgment. This approach is considered more realistic to minimize social conflict and maintain harmony among religious communities.

## CHAPTER V

### CONCLUSION AND SUGGESTION

#### A. Conclusion

This study shows that religious leaders in Yogyakarta generally reject interfaith marriages on the grounds of maintaining social order and preventing greater harm, in accordance with the principle of *Saddu Dzari'ah*. This principle is understood as an effort to prevent problems from arising in the future, especially those related to faith, children's education, and family harmony. However, the results of the study also found that there are interfaith couples who live in harmony and can build harmonious families without significant conflict. This confirms that although interfaith marriages do have the potential to cause problems, not all cases end badly, so generalizations should be avoided.

The novelty of this research lies in the differences in views among religious leaders themselves. The majority remain consistent in rejecting interfaith marriage on the grounds of preventing damage, but some leaders have a more open perspective. For example, in Buddhism in Yogyakarta, there are two religious leaders from the same sect but with different views: one emphasizes the need for strict rules to maintain the integrity of the teachings, while the other argues that domestic harmony can still be achieved through interfaith dialogue and mutual respect, as long as basic values such as karma and compassion are upheld.

These differing views enrich our understanding of the dynamics of religious leaders' thinking in Yogyakarta, while also showing that Saddu Dzari'ah is not always applied rigidly, but can be adapted to the social context of the community. Thus, this study makes an important contribution to the discussion on interfaith marriage in Indonesia, particularly regarding how religious teachings interact with social realities. It also enriches our understanding of interfaith marriage not only from the perspective of permissibility or prohibition, but also from the dynamics of interfaith thinking and social practices that demonstrate the existence of space for dialogue, tolerance, and new interpretations of the concept of harmony within the family.

## **B. Suggestion**

Based on these conclusions, it is recommended that the government and religious institutions strengthen interfaith premarital counseling that is clearer and humane. Future researchers are expected to not only examine the perspectives of religious leaders, but also the real experiences of couples who are in interfaith marriages. In addition, society needs to continue to foster a tradition of dialogue and mutual respect, so that differences in opinion do not become a source of conflict, but rather a bridge to strengthen harmony.

## REFERENCE

- A'yun, Siti Qurotul, Bakhrudin All Habsy, dan Mochamad Nursalim. "Model-Model Penelitian Kualitatif: Literature Review." *Jurnal Pendidikan Islam Nusantara (JPION)* 1, no. 2 (2021). <https://doi.org/10.31004/jpion.v4i2.367>.
- Abdul Syatar, et al. "Interfaith Marriage Phenomenon in Indonesia from the Perspective of *Sadd al-Ẓarī'ah* and *Fath al-Ẓarī'ah*." *Fitrah: Journal of Islamic Education* 9, no. 1 (Juni 2023): 19–35. <https://doi.org/10.24952/fitrah.v9i1.6800>.
- Abdullah, Arifin, et al. "An Analysis of Wahbah Az-Zuhaili's Views on Interfaith Marriage and Its Implementation in Indonesian Legal Context." *MAQASIDI: Jurnal Syariah dan Hukum* 4, no. 2 (2024). <https://doi.org/10.47498/maqasidi.v4i2.3526>.
- Adelia Mamira, et al. "Pencatatan Perkawinan Beda Agama di PN Yogyakarta Perspektif Maqashid Asy-Syari'ah." *Jurnal Res Justitia: Jurnal Ilmu Hukum* 3, no. 2 (2023). <https://doi.org/10.46306/rj.v3i2>.
- Adella Yuana, dan Ilka Sandela. "Konflik Hukum Perkawinan Beda Agama di Indonesia (Studi Penetapan Hakim Nomor: 12/Pdt.P/2022/PN Ptk)." *Jurnal Ius Civile (Refleksi Penegakan Hukum dan Keadilan)* 6, no. 1 (2022).
- Akbar, Ilham, Sagap, dan Adi Iqbal. "Tinjauan Teologis dalam Ritual Pernikahan Agama Hindu di Pura Giri Indra Lokha Kota Jambi." *Sanak: Jurnal Sosial dan Agama* 1, no. 2 (2023). <https://sanak.fusa.uinjambi.ac.id/index.php/jsa/article/view/9>.
- Aldi Subhan Lubis, dan Zaini Muhawir. "The Dynamics of Interreligious Marriage in Indonesian Religious and Legal Perspectives." *ARRUS Journal of Social Sciences and Humanities* 3, no. 1 (2023). <https://doi.org/10.35877/soshum1658>.
- Ali, Abd. Said. "Analisis Pernikahan Beda Agama Ditinjau dari Hukum Positif dan *Sadd al-Dzari'ah*." Skripsi, UIN KHAS Jember, 2025.
- Ames, Roger T., dan Henry Rosemont, Jr. *The Analects of Confucius: A Philosophical Translation*. New York: Ballantine Books, 1998.
- Aqidatul Izzah, Nurul, Muh. Yusuf, dan Mardan. "Perkawinan Beda Agama Perspektif Ulama Tafsir Al-Qur'an." *Multidisciplinary Indonesian Center Journal (MICJO)* 2, no. 1 (Januari 30, 2025). <https://doi.org/10.62567/micjo.v2i1.370>.
- Arianto, Bambang, dan Rani, S. M. *Teknik Wawancara dalam Metoda Penelitian Kualitatif*. Balikpapan: Borneo Novelty Publishing, 2024.

- Codex Iuris Canonici. *Code of Canon Law: Latin-English Edition*. Washington, D.C.: Canon Law Society of America, 1983, Kanon 1124–1125, hlm. 342–343.
- Daniel Wejasokani, G., dan Yulianus Korain. “*Hukum Perkawinan Katolik dan Sifatnya: Sebuah Manifestasi Relasi Cinta Kristus kepada Gereja yang Satu dan Tak Terpisahkan*.” *Jurnal Hukum Magnum Opus* 3, no. 1 (2020). <https://doi.org/10.30996/jhmo.v3i1.3015>.
- Departemen Agama Republik Indonesia. “*Surah Al-Mā'idah: Ayat 5*.” *Al-Qur'an Al-Karim: Quran Digital Kemenag*. <https://quran.kemenag.go.id/sura/5>.
- Dinas Kependudukan dan Pencatatan Sipil Kota Yogyakarta. *Profil Perkembangan Kependudukan Kota Yogyakarta Tahun 2024*. Yogyakarta: Disdukcapil Kota Yogyakarta, 2024. <https://dindukcapil.jogjakota.go.id/download/hit/16860/profil-kependudukan-2024-16860.pdf>.
- Direktorat Pembinaan Perguruan Tinggi Agama Islam. *Ushul Fiqh I*. 1986, hlm. 159–160.
- Dona, Puput Rama, et al. “*Perkawinan Beda Agama Perspektif Hukum Islam dan Surat Edaran Mahkamah Agung Nomor 2 Tahun 2023*.” *Muqaranah* (Desember, 2024). <https://doi.org/10.1>.
- Ekik Filang, P. “*Analisis Peluang Perkawinan Beda Agama di Indonesia Pasca Penerapan SEMA No. 2 Tahun 2023*.” *Sakinah: Jurnal Hukum Keluarga Islam* 2, no. 2 (2024). <http://digilib.uinkhas.ac.id/id/eprint/33565>.
- Fadli, Muhammad Rijal. “*Memahami Desain Metode Penelitian Kualitatif*.” *Jurnal Humanika: Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021): 35. <https://doi.org/10.21831/hum.v21i1.38075>.
- Faisal Afda'u, Budi Prasetyo, dan Saryana. “*Membedah Pengaturan dan Sanksi Pernikahan Beda Agama dalam Hukum Indonesia*.” *Binamulia Hukum* 13, no. 2 (Desember 2024). <https://doi.org/10.37893/jbh.v13i2.946>.
- Faizah, Fatikhatul, dan Siti 'Aisatunnafi'ah. “*Kajian Komparatif QS. al-Baqarah [2]: 221 dalam Tafsir Al-Misbah dan Al-Munir*.” *Contemplate: Jurnal Ilmu Al-Qur'an dan Tafsir* 4, no. 2 (2024). <https://ejournal.iaiqi.ac.id/index.php/contemplate/article/view/1048>.
- Fajar, Muhammad Brilian. “*Kesetaraan Menurut Berbagai Agama: Perspektif Islam, Kristen, dan Hindu*.” *Akademik: Jurnal Mahasiswa Humanis* 3, no. 3 (2023).
- Falady, Nadzirotus Sintya. “*Konflik Norma Perkawinan Beda Agama dalam Undang-Undang Nomor 1 Tahun 1974 tentang Perkawinan, Kompilasi Hukum Islam, dan Undang-Undang Nomor 23 Tahun 2006 tentang Administrasi Kependudukan*.” Direktorat Jenderal Badan Peradilan Agama

- Mahkamah Agung. Diakses 3 Oktober 2025. <https://badilag.mahkamahagung.go.id/artikel/publikasi/artikel/nadzירותus-sintya-falady-s-h-cpns-analis-perkara-peradilan-calon-hakim-2021-pengadilan-agama-probolinggo>.
- Fazlin, Hani. “Menimbang Kasus Pernikahan Anak dalam Kacamata Tafsir *Maqāṣidī*: Studi Kritis Ayat-ayat Pernikahan dalam Al-Qur’an.” *Suhuf: Jurnal Pengkajian Al-Qur’an dan Budaya* 16, no. 2 (2023): 209. <https://doi.org/10.22548/shf.v16i1.865>.
- Fierda Sinaga, et al. “Akibat Hukum Perkawinan Beda Agama dalam Pandangan Gereja Katolik Dihubungkan dengan Undang-Undang Tentang Perkawinan.” *Locus Journal of Academic Literature Review* 2, no. 2 (Desember 2023). <https://doi.org/10.56128/ljoalr.v2i12.257>.
- Fitria Annisa, dan Arista Candra Irawati. “Tinjauan Yuridis terhadap Pernikahan Beda Agama: Studi Penetapan Mahkamah Agung Nomor 916/Pdt.P/2022/PN.Sby.” *Adil: Indonesia Journal* 5, no. 1 (2024).
- Gea, Ondrasi, Hanna Dewi Arintonang, dan Senida Harefa. “Peran Pemimpin Agama Berbasis Wawasan Pluralisme dalam Merawat Toleransi Beragama di Indonesia.” *Jurnal Teologi Cultivation* 6, no. 2 (2022). <https://doi.org/10.46965/jtc.v6i2.1599>.
- Georgia Buddhist Vihara. “Understanding the Path of Non-Violence: A Verse from the *Dhammapada*.” Georgia Buddhist Vihara, 2 Januari 2025. <https://www.gavihara.org/2025/01/understanding-path-of-non-violence.html>.
- Ghita Ariyanti, dan Tonny Mulia H. “Konsep Pasangan Seimbang Menurut 2 Korintus 6:14–15 bagi Perilaku Berpacaran.” *MIKTAB: Jurnal Teologi dan Pelayanan Kristiani* 1, no. 1 (Juni 2021). <https://www.stttorsina.ac.id/jurnal/index.php/miktab/>.
- Gultom, Latifah Hannum, et al. “Implikasi Pernikahan Beda Agama dalam Fiqh Islam terhadap Kewarganegaraan dan Identitas Anak.” *Jurnal Hukum Al Fuadiy* 5, no. 2 (Desember 2023): 11–19. <https://doi.org/10.55606/af.v5i2.602>.
- Hamida, Firda Novi, et al. “Studi Pandangan Mahasiswa Muslim Universitas Negeri Medan Terhadap Pernikahan Beda Agama.” *IHSAN: Jurnal Pendidikan Islam* (Juli, 2024). <http://ejournal.yayasanpendidikandzurriyatulquran.id/index.php/ihsan>.
- Hamim, Khairul, Muhammad Iskandar, dan Muhammad Azizurrohmah. “Interfaith Marriage in North Lombok: Sociological Perspective of Islamic Law.” *Khazanah Hukum* 4, no. 2 (2022). <https://journal.uinsgd.ac.id/index.php/kh/article/view/19657>.

- Hidayat, Riyan Erwin, et al. “Wahbah Az-Zuhaili and Muhammad Syahrur’s Methods of Thinking about Marriage.” *SMART: Journal of Sharia, Tradition, and Modernity* 2, no. 1 (2022). <http://ejournal.radenintan.ac.id/index.php/smart>.
- Isa, Mhd, dan Mursal. “Respon Mahasiswa dan Generasi Z tentang Pernikahan Beda Agama.” *Bustanul Fuqaha: Jurnal Bidang Hukum Islam* 5, no. 2 (Agustus 30, 2024). <https://doi.org/10.36701/bustanul.v5i2.1390>.
- Julaika Nasution, dan Irfa Walidi. “Telaah Kritis Hukum Pernikahan Beda Agama dalam Pandangan Ulama Klasik dan Kontemporer.” *SLJ: Syariah Law and Justice Journal* 1, no. 1 (2025). <https://doi.org/10.30821/slj.v1i1.14>.
- Kartika Septiani, A. “Perkembangan dan Problematika Hukum Perkawinan di Indonesia.” *Al-Mujtahid: Journal of Islamic Family Law* 1, no. 1 (2021). <http://journal.iain-manado.ac.id/index.php/almujtahid>.
- Kasih Situmorang, et al. “Perspektif Pendeta GMI Manna Balige Tentang Pernikahan Beda Agama dalam 2 Korintus 6:14.” *New Light* 2, no. 2 (2024). <https://ejournal.stpdianmandala.ac.id/index.php/newlight/article/download/104/129/747>.
- Luqman. “Perkawinan Beda Agama Menurut Perspektif Fuqaha.” *El-Hikmah: Jurnal Ilmu Dakwah dan Komunikasi* 17, no. 8 (Juli 2022). <http://jurnal.alhikmah.ac.id/?journal=elhikmah>.
- Luthfiyani, Putri Wahidah, dan Sri Murhayati. “Strategi Memastikan Keabsahan Data dalam Penelitian Kualitatif.” *Jurnal Pendidikan Tambusai* 8, no. 3 (2024).
- Maesaroh, Siti, dan Lilik Andar Y. “Implikasi Hukum Islam dari Putusan Pengadilan Negeri Balikpapan tentang Pencatatan Pernikahan Beda Agama.” *Ulumuddin: Jurnal Ilmu-ilmu Keislaman* 14, no. 2 (2024). [https://jurnal.ucy.ac.id/index.php/agama\\_islam](https://jurnal.ucy.ac.id/index.php/agama_islam).
- Magnis-Suseno, Franz. *Etika Jawa: Sebuah Analisa Falsafi tentang Kebijakan Kehidupan Jawa*. Jakarta: Gramedia, 1984, hlm. 70–71.
- Mansur, Yasman. “Interfaith Marriage in Perspective of Islamic Law.” *Prosiding GIC* 1 (2023). <https://doi.org/10.30983/gic.v1i1.18>.
- Markus, Elia Juan, Rr. Ani Wijayati, dan L. Elly A. M. “Analisis Pelaksanaan Perkawinan Beda Agama di Indonesia.” *Jurnal Hukum To-Ra: Hukum untuk Mengatur dan Melindungi Masyarakat* 9, no. 1 (April 18, 2023): 24–37. <https://doi.org/10.55809/tora.v9i1.194>.
- Masjufuk Zuhdi, Prof. Drs. H. *Masail Fiqhiyah, II*. Malang: CV Haji Masagung, 1993.

- Muhammad Husni A. P., et al. “Persepsi Masyarakat terhadap Pernikahan Beda Agama: Studi tentang Stereotip, Prasangka, dan Dukungan Sosial dalam Konteks Multireligius.” *El-Bait: Jurnal Hukum Keluarga Islam* 2, no. 2 (2023). <https://doi.org/10.53515/ebjhki.v2i2.76>.
- Muhammad Imran, Rohit Mahatir M., dan Ahmad Junaedy. “Religious Power Relations: Views of Interfaith Figures on Interfaith Marriages in Toraja.” *International Journal of Religion* 5, no. 7 (2024). <https://doi.org/10.61707/g6xt4g15>.
- Nasrul, Muhammad Yusuf, dan Muslim Mubarak. “Pernikahan Beda Agama: Tinjauan Fikih dan Tantangan Kehidupan Multikultural di Indonesia.” *Cendekia: Jurnal Ilmu Pengetahuan* 4, no. 3 (Juli, 2024). <https://doi.org/10.51878/cendekia.v4i3.3050>.
- Nikodemus, dan Yohanes Endi. “Pandangan Gereja Katolik terhadap Perkawinan Campur Amoris Laetitia dan Hukum Kanonik.” *Kamaya: Jurnal Ilmu Agama* 6, no. 3 (2023). <https://doi.org/10.37329/kamaya.v6i3.2689>.
- Nofrizal. “Saddu Dzari’ah Menurut Imam Syafi’i dan Aplikasinya dalam Mu’amalat Maliyah.” *Tasyri’ Journal of Islamic Law* 4, no. 1 (2025). <https://doi.org/10.53038/tsyr.v4i1.257>.
- Nor Salam, et al. “Interfaith Marriage from the Perspective of Rationality: Theocentrism in Islamic Law and Anthropocentrism in Human Rights Law.” *De Jure: Jurnal Hukum dan Syar’iah* 16, no. 1 (2024). <http://dx.doi.org/10.18860/j-fsh.v16i1.23989>.
- Okri Nofrizal. “Saddu Dzari’ah Menurut Imam Syafi’i dan Aplikasinya dalam Mu’amalat Maliyah.” *Journal of Islamic Law* 4, no. 1 (2025).
- Pangestu, Bigmen. “Konseling dan Pluralisme Agama dalam Meditasi di Vihara Karangdjati Yogyakarta.” *Jurnal Bimbingan Penyuluhan Islam* 2, no. 2 (2020).
- Panji Adam Agus Putra. “Konsep Sadd Al-Dzarî’ah Menurut Ibn Qayyim Al-Jauziyyah dan Aplikasinya dalam Hukum Ekonomi (Mu’âmalah Mâliyyah).” *Al-Afkar* 7, no. 1 (2024). <https://doi.org/10.31943/afkarjournal.v7i1.926>.
- Populis.id. “Jangan Kaget! Ini Jumlah Pasangan Nikah Beda Agama di Indonesia.” Diakses 26 Februari 2025. <https://populis.id/read13644/jangan-kaget-ini-jumlah-pasangan-nikah-beda-agama-di-indonesia>.
- Qotrhunada, Nadira. “Pernikahan Beda Agama dalam Al-Azhar Karya Hamka dan Al-Munir Karya Wahbah Zuhaili (Studi Komparatif Penafsiran).” Skripsi, UIN Kiai Haji Achmad Siddiq Jember, 2024. <https://digilib.uinkhas.ac.id/33430/>.

- Ramli, Achmad Abubakar, dan Aisyah Arsyad. “Pernikahan Beda Agama dan Pengaruhnya dalam Kehidupan Rumah Tangga (Sudut Pandang Al-Qur’an).” *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 18, no. 4 (Juli 12, 2024): 3051. <https://doi.org/10.35931/aq.v18i4.3624>.
- Raudhatul Jannah, Rahmida Erliyani, dan Yulia Qamariyanti. “Kepastian Hukum Perkawinan Beda Agama di Indonesia.” *Jurnal Ilmiah Wahana Pendidikan* 10, no. 18 (2024). <https://doi.org/10.5281/zenodo.13983550>.
- Republik Indonesia. *Undang-Undang Republik Indonesia Nomor 1 Tahun 1974 tentang Perkawinan. Lembaran Negara Republik Indonesia Tahun 1974 Nomor 1, Bab I, Pasal 1.*
- Rida Sita Ridwan. “Marriage in Hindu and Buddhist Traditions: Exploring the Differences in Concepts and Practices in Indonesia.” *Smaratungga: Journal of Education and Buddhist Studies* 4, no. 2 (2024). <https://doi.org/10.53417/sjebs.v4i2.128>.
- Riesardhy, Anastasia Winanti. “Persepsi Masyarakat terhadap Pernikahan Antaragama: Studi Antologi atas Video YouTube Cretivox ‘Suami Kristen, Istri Islam’.” *Jurnal Ilmu Komunikasi* 7, no. 2 (Mei 31, 2024). <https://doi.org/10.33822/jep.v7i2.7288>.
- Romario Manurung, Ani Yumarni R., dan Yuniar Anisa I. “Analisis Hukum Perkawinan Beda Agama Anggota POLRI Dikaitkan dengan Undang-Undang Nomor 16 Tahun 2019 tentang Perkawinan.” *UIR Law Review* 7, no. 1 (2023). [https://doi.org/10.25299/uirlrev.2023.vol7\(1\).14810](https://doi.org/10.25299/uirlrev.2023.vol7(1).14810).
- Sai, Muhammad. “Pernikahan Beda Agama dalam Perspektif Al-Qur'an: Sebuah Analisis Interpretasi Sosial Masyarakat Pluralistik di Indonesia.” *Jurnal Pemikiran dan Peradaban Islam (JITC)* 15, no. 1 (2025). <https://doi.org/10.32350/jitc.151.22>.
- Salsabila, I., dan Lutfiyah L. “Pernikahan Beda Agama dalam Perspektif Hifdzun Nasl.” *Usroh: Jurnal Hukum Keluarga Islam* 8, no. 2 (Desember, 2024).
- Stelvia Wemly Noya, et al. “Perkawinan Lintas Agama Perspektif Hukum Islam dan Hukum Positif.” *Jurnal Kolaboratif Sains* 7, no. 5 (Mei 2024). <https://doi.org/10.56338/jks.v7i5.2619>.
- Suryanto, Eko, Kabri, dan Fendy. “Building Harmony: The Role of Buddhists in Realizing Interfaith Tolerance.” *ABIP: Jurnal Agama Buddha dan Ilmu Pengetahuan* 10, no. 2 (2024). <https://doi.org/10.53565/abip.v10i2.1442>.
- Sutrisno. “Transformasi Peran Masjid sebagai Pusat Filantropi Islam pada Masyarakat Kota Yogyakarta (Studi Kasus pada Masjid Jogokariyan Yogyakarta).” *Cendekia: Jurnal Penelitian dan Pengkajian Ilmiah* 2, no. 5 (2025). <https://doi.org/10.62335/cendekia.v2i5.1213>.

Syafrida, et al. “*Solution for Recording Interfaith Marriages Following Supreme Court Circular (SEMA) Number 2 of 2023 in Indonesia.*” *Sinergi International Journal of Law* 2, no. 2 (2024). <https://doi.org/10.61194/law.v2i2.158>.

Varatun, Nadia. “*Pernikahan Beda Agama dalam Pemikiran Wahbah Az-Zuhaili.*” Skripsi, Universitas Islam Negeri Ar-Raniry, Banda Aceh, 2023.


Wahbah al-Zuhaili. *al-Tafsīr al-Munīr fī al-‘Aqīdah wa al-Sharī‘ah wa al-Manhaj*. Jilid 2. Damaskus: Dār al-Fikr, 1991.

Wahbah al-Zuhailī. *Uṣūl al-Fiqh al-Islāmī*. Jilid II. Damaskus: Dār al-Fikr, 1986, hlm. 857–860.

الزحيلي. *الوجيز في أصول الفقه*. دمشق: دار الفكر، 1995.

## APPENDIX

## Appendix I. Research Permit Letter



**FAKULTAS**  
**ILMU AGAMA ISLAM**  
 Gedung K.H. Wahid Hasyim  
 Kampus Terpadu Universitas Islam Indonesia  
 Jl. Kaliurang km 14,5 Yogyakarta 55584  
 T. (0274) 898444 ext. 4511  
 F. (0274) 898463  
 E. fiaii@uii.ac.id  
 W. fiaii.uui.ac.id

Nomor : 588/Dek/60/DAATI/FIAI/VII/2025  
 Hal : **Izin Penelitian**

Yogyakarta, 1 Juli 2025 M  
 5 Muharam 1447 H

Kepada : Yth. Pimpinan Yayasan Buddha Tzu Chi Indonesia  
 Kantor Penghubung Yogyakarta  
 Jl. Pangeran Diponegoro No. 52 B - 54, Gowongan, Kec. Jetis  
 Kota Yogyakarta, Daerah Istimewa Yogyakarta. 55232  
 di Daerah Istimewa Yogyakarta

*Assalamu 'alaikum wr. wb.*

Dengan ini kami sampaikan dengan hormat kepada Bapak/Ibu, bahwa bagi mahasiswa Program Sarjana Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta yang telah menyelesaikan teori, diwajibkan menulis karya ilmiah berupa skripsi.

Sehubungan dengan hal tersebut di atas, mahasiswa kami:



Nama : ALLAIL MEYLDA FIRDAUS  
 No. Mahasiswa : 21421102  
 Program Studi : Ahwal Al-Syakhshiyah IP

mohon diizinkan untuk mengadakan penelitian di instansi/lembaga yang Bapak/Ibu pimpin, dengan judul penelitian:

***Perspective of Interfaith Leaders in Yogyakarta on Interfaith Marriage from the Point of View of Saddu Dzariah***

Demikian, atas perhatian dan kerjasamanya diucapkan terima kasih.

*Wassalamu 'alaikum wr. wb.*

  
 Dekan,  
  
**Dr. Drs. Asmuni, MA**



FAKULTAS  
ILMU AGAMA ISLAM

Gedung K. H. Wahid Hasyim  
Kampus Terpadu Universitas Islam Indonesia  
Jl. Kaliurang km 14,5 Yogyakarta 55584  
T. (0274) 898444 ext. 4511  
F. (0274) 898463  
E. fia@uii.ac.id  
W. fia.uii.ac.id

Nomor : 586/Dek/60/DAATI/FIAI/VII/2025  
Hal : Izin Penelitian

Yogyakarta, 1 Juli 2025 M  
5 Muharam 1447 H

Kepada : Yth. Pimpinan Klenteng Poncowinatan  
Jl. Poncowinatan No.12-18, Gowongan, Kec. Jetis  
Kota Yogyakarta, Daerah Istimewa Yogyakarta. 55233  
di Daerah Istimewa Yogyakarta

*Assalamu 'alaikum wr. wb.*

Dengan ini kami sampaikan dengan hormat kepada Bapak/Ibu, bahwa bagi mahasiswa Program Sarjana Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta yang telah menyelesaikan teori, diwajibkan menulis karya ilmiah berupa skripsi.

Sehubungan dengan hal tersebut di atas, mahasiswa kami:

Nama : ALLAIL MEYLDA FIRDAUS  
No. Mahasiswa : 21421102  
Program Studi : Ahwal Al-Syakhshiyah IP

mohon diizinkan untuk mengadakan penelitian di instansi/lembaga yang Bapak/Ibu pimpin, dengan judul penelitian:

*Perspective of Interfaith Leaders in Yogyakarta on Interfaith Marriage from the Point of View of Saddu Dzariah*

Demikian, atas perhatian dan kerjasamanya diucapkan terima kasih.

*Wassalamu 'alaikum wr. wb.*



Dekan,

*Dr. Drs. Asmuni, MA*

Dr. Drs. Asmuni, MA



FAKULTAS  
ILMU AGAMA ISLAM

Gedung K.H. Wahid Hasyim  
Kampus Terpadu Universitas Islam Indonesia  
Jl. Kaliurang km 14,5 Yogyakarta 55584  
T. (0274) 898444 ext. 4511  
F. (0274) 898463  
E. fiaii@uii.ac.id  
W. fiaii.uii.ac.id

Nomor : 583/Dek/60/DAATI/FIAI/VII/2025  
Hal : **Izin Penelitian**

Yogyakarta, 1 Juli 2025 M  
5 Muharam 1447 H

Kepada : Yth. Pimpinan Majelis Ulama Indonesia  
Jl. Kapas I No. 3, Semaki, Kec. Umbulharjo  
Kota Yogyakarta, Daerah Istimewa Yogyakarta. 55166  
di Daerah Istimewa Yogyakarta

*Assalamu 'alaikum wr. wb.*

Dengan ini kami sampaikan dengan hormat kepada Bapak/Ibu, bahwa bagi mahasiswa Program Sarjana Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta yang telah menyelesaikan teori, diwajibkan menulis karya ilmiah berupa skripsi.

Sehubungan dengan hal tersebut di atas, mahasiswa kami:

Nama : ALLAIL MEYLDA FIRDAUS  
No. Mahasiswa : 21421102  
Program Studi : Ahwal Al-Syakhshiyah IP

mohon diizinkan untuk mengadakan penelitian di instansi/lembaga yang Bapak/Ibu pimpin, dengan judul penelitian:

*Perspective of Interfaith Leaders in Yogyakarta on Interfaith Marriage from the Point of View of Saddu Dzariah*

Demikian, atas perhatian dan kerjasamanya diucapkan terima kasih.

*Wassalamu 'alaikum wr. wb.*

Dekan,



*Asmuni*  
Dr. Drs. Asmuni, MA



FAKULTAS  
ILMU AGAMA ISLAM

Gedung K.H. Wahid Hasyim  
Kampus Terpadu Universitas Islam Indonesia  
Jl. Kalbarang km 14,5 Yogyakarta 55584  
T. (0274) 898444 ext. 4511  
F. (0274) 898463  
E. fia@uii.ac.id  
W. fia.uii.ac.id

Nomor : 592/Dek/60/DAATI/FIAI/VII/2025  
Hal : **Izin Penelitian**

Yogyakarta, 1 Juli 2025 M  
5 Muharam 1447 H

Kepada : Yth. Pimpinan Catholic Church of Saint Mary Assumpta  
Jl. Selokan Mataram, Klodokan, Caturtunggal, Kec. Depok  
Kab. Sleman, Daerah Istimewa Yogyakarta. 55281  
di Daerah Istimewa Yogyakarta

*Assalamu 'alaikum wr. wb.*

Dengan ini kami sampaikan dengan hormat kepada Bapak/Ibu, bahwa bagi mahasiswa Program Sarjana Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta yang telah menyelesaikan teori, diwajibkan menulis karya ilmiah berupa skripsi.

Sehubungan dengan hal tersebut di atas, mahasiswa kami:

Nama : ALLAIL MEYLDA FIRDAUS  
No. Mahasiswa : 21421102  
Program Studi : Ahwal Al-Syakhshiyah IP

mohon diizinkan untuk mengadakan penelitian di instansi/lembaga yang Bapak/Ibu pimpin, dengan judul penelitian:

*Perspective of Interfaith Leaders in Yogyakarta on Interfaith Marriage from the Point of View of Saddu Dzariah*

Demikian, atas perhatian dan kerjasamanya diucapkan terima kasih.

*Wassalamu 'alaikum wr. wb.*





FAKULTAS  
ILMU AGAMA ISLAM

Gedung K.H. Wahid Hasyim  
Kampus Terpadu Universitas Islam Indonesia  
Jl. Kaliurang km 14,5 Yogyakarta 55584  
T. (0274) 898444 ext. 4511  
F. (0274) 898463  
E. fiaii@uii.ac.id  
W. fiaii.uii.ac.id

Nomor : 591/Dek/60/DAATI/FIAI/VII/2025  
Hal : **Izin Penelitian**

Yogyakarta, 1 Juli 2025 M  
5 Muharam 1447 H

Kepada : Yth. Pimpinan Saint Maria Assumpta Catholic Church  
Jl. Gereja No.1, Gamping Lor, Ambarketawang, Kec. Gamping  
Kab. Sleman, Daerah Istimewa Yogyakarta. 55294  
di Daerah Istimewa Yogyakarta

*Assalamu 'alaikum wr. wb.*

Dengan ini kami sampaikan dengan hormat kepada Bapak/Ibu, bahwa bagi mahasiswa Program Sarjana Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta yang telah menyelesaikan teori, diwajibkan menulis karya ilmiah berupa skripsi.

Sehubungan dengan hal tersebut di atas, mahasiswa kami:

Nama : ALLAIL MEYLDA FIRDAUS  
No. Mahasiswa : 21421102  
Program Studi : Ahwal Al-Syakhshiyah IP

mohon diizinkan untuk mengadakan penelitian di instansi/lembaga yang Bapak/Ibu pimpin, dengan judul penelitian:

***Perspective of Interfaith Leaders in Yogyakarta on Interfaith Marriage from the Point of View of Saddu Dzariah***

Demikian, atas perhatian dan kerjasamanya diucapkan terima kasih.

*Wassalamu 'alaikum wr. wb.*

Dekan,  
  
Dr. Drs. Asmuni, MA





FAKULTAS  
ILMU AGAMA ISLAM

Gedung K.H. Wahid Hasyim  
Kampus Terpadu Universitas Islam Indonesia  
Jl. Kaliurang km 14,5 Yogyakarta 55584  
T. (0274) 898444 ext. 4511  
F. (0274) 898463  
E. fia@uii.ac.id  
W. fia.uii.ac.id

Nomor : 594/Dek/60/DAATI/FIAI/VII/2025  
Hal : **Izin Penelitian**

Yogyakarta, 1 Juli 2025 M  
5 Muharam 1447 H

Kepada : Yth. Pemilik Jagatnata Temple  
Jl. Pura No. 370, Banguntapan, Kec. Banguntapan  
Kab. Bantul, Daerah Istimewa Yogyakarta. 55198  
di Daerah Istimewa Yogyakarta

*Assalamu 'alaikum wr. wb.*

Dengan ini kami sampaikan dengan hormat kepada Bapak/Ibu, bahwa bagi mahasiswa Program Sarjana Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta yang telah menyelesaikan teori, diwajibkan menulis karya ilmiah berupa skripsi.

Sehubungan dengan hal tersebut di atas, mahasiswa kami:

Nama : ALLAIL MEYLDA FIRDAUS  
No. Mahasiswa : 21421102  
Program Studi : Ahwal Al-Syakhshiyah IP

mohon diizinkan untuk mengadakan penelitian di instansi/lembaga yang Bapak/Ibu pimpin, dengan judul penelitian:

*Perspective of Interfaith Leaders in Yogyakarta on Interfaith Marriage from the Point of View of Saddu Dzariah*

Demikian, atas perhatian dan kerjasamanya diucapkan terima kasih.

*Wassalamu 'alaikum wr. wb.*



Dekan,

*Dr. Drs. Asmuni, MA*

Dr. Drs. Asmuni, MA



FAKULTAS  
ILMU AGAMA ISLAM

Gedung K.H. Wahid Hasyim  
Kampus Terpadu Universitas Islam Indonesia  
Jl. Kaliurang km 14,5 Yogyakarta 55584  
T. (0274) 898444 ext. 4511  
F. (0274) 898463  
E. fiaii@uii.ac.id  
W. fiaii.uii.ac.id

Nomor : 587/Dek/60/DAATI/FIAI/VII/2025  
Hal : **Izin Penelitian**

Yogyakarta, 1 Juli 2025 M  
5 Muharam 1447 H

Kepada : Yth. Pimpinan Vihara Bodhicitta Maitreya  
Jl. Kemetiran No. 9, RW. 001, Pringgokusuman, Kec. Gedongtengen  
Kota Yogyakarta, Daerah Istimewa Yogyakarta. 55272  
di Daerah Istimewa Yogyakarta

*Assalamu 'alaikum wr. wb.*

Dengan ini kami sampaikan dengan hormat kepada Bapak/Ibu, bahwa bagi mahasiswa Program Sarjana Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta yang telah menyelesaikan teori, diwajibkan menulis karya ilmiah berupa skripsi.

Sehubungan dengan hal tersebut di atas, mahasiswa kami:

Nama : ALLAIL MEYLDA FIRDAUS  
No. Mahasiswa : 21421102  
Program Studi : Ahwal Al-Syakhshiyah IP

mohon diizinkan untuk mengadakan penelitian di instansi/lembaga yang Bapak/Ibu pimpin, dengan judul penelitian:

*Perspective of Interfaith Leaders in Yogyakarta on Interfaith Marriage from the Point of View of Saddu Dzariah*

Demikian, atas perhatian dan kerjasamanya diucapkan terima kasih.

*Wassalamu 'alaikum wr. wb.*





FAKULTAS  
ILMU AGAMA ISLAM

Gedung K.H. Wahid Hasyim  
Kampus Terpadu Universitas Islam Indonesia  
Jl. Kaliurang km 14,5 Yogyakarta 55584  
T. (0274) 898444 ext. 4511  
F. (0274) 898463  
E. fiaii@uii.ac.id  
W. fiaii.uii.ac.id

Nomor : 593/Dek/60/DAATI/FIAI/VII/2025  
Hal : Izin Penelitian

Yogyakarta, 1 Juli 2025 M  
5 Muharam 1447 H

Kepada : Yth. Pimpinan Gereja Kristen Indonesia  
Jl. Bhayangkara No. 25, Ngupasan, Kec. Ngampilan  
Kota Yogyakarta, Daerah Istimewa Yogyakarta. 55261  
di Daerah Istimewa Yogyakarta

*Assalamu 'alaikum wr. wb.*

Dengan ini kami sampaikan dengan hormat kepada Bapak/Ibu, bahwa bagi mahasiswa Program Sarjana Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta yang telah menyelesaikan teori, diwajibkan menulis karya ilmiah berupa skripsi.

Sehubungan dengan hal tersebut di atas, mahasiswa kami:

Nama : ALLAIL MEYLDA FIRDAUS  
No. Mahasiswa : 21421102  
Program Studi : Ahwal Al-Syakhshiyah IP

mohon diizinkan untuk mengadakan penelitian di instansi/lembaga yang Bapak/Ibu pimpin, dengan judul penelitian:

*Perspective of Interfaith Leaders in Yogyakarta on Interfaith Marriage from the Point of View of Saddu Dzariah*

Demikian, atas perhatian dan kerjasamanya diucapkan terima kasih.

*Wassalamu 'alaikum wr. wb.*



Dekan,  
*Asmuni*  
Dr. Drs. Asmuni, MA



FAKULTAS  
ILMU AGAMA ISLAM

Gedung K.H. Wahid Hasyim  
Kampus Terpadu Universitas Islam Indonesia  
Jl. Kalurang km 14,5 Yogyakarta 55584  
T. (0274) 898444 ext. 4511  
F. (0274) 898463  
E. fiaii@uii.ac.id  
W. fiaii.uii.ac.id

Nomor : 584/Dek/60/DAATI/FIAI/VII/2025  
Hal : **Izin Penelitian**

Yogyakarta, 1 Juli 2025 M  
5 Muharam 1447 H

Kepada : Yth. Pimpinan Kantor Wilayah Kementerian Agama  
Jl. Sukonandi No. 8, Semaki, Kec. Umbulharjo  
Kota Yogyakarta, Daerah Istimewa Yogyakarta. 55166  
di Daerah Istimewa Yogyakarta

*Assalamu 'alaikum wr. wb.*

Dengan ini kami sampaikan dengan hormat kepada Bapak/Ibu, bahwa bagi mahasiswa Program Sarjana Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta yang telah menyelesaikan teori, diwajibkan menulis karya ilmiah berupa skripsi.

Sehubungan dengan hal tersebut di atas, mahasiswa kami:

Nama : ALLAIL MEYLDA FIRDAUS  
No. Mahasiswa : 21421102  
Program Studi : Ahwal Al-Syakhshiyah IP

mohon diizinkan untuk mengadakan penelitian di instansi/lembaga yang Bapak/Ibu pimpin, dengan judul penelitian:

*Perspective of Interfaith Leaders in Yogyakarta on Interfaith Marriage from the Point of View of Saddu Dzariah*


Demikian, atas perhatian dan kerjasamanya diucapkan terima kasih.

*Wassalamu 'alaikum wr. wb.*



Dekan,

**Dr. Drs. Asmuni, MA**



UNIVERSITAS  
ISLAM  
INDONESIA

**FAKULTAS  
ILMU AGAMA ISLAM**

Gedung K.H. Wahid Hasyim  
Kampus Terpadu Universitas Islam Indonesia  
Jl. Kaliurang km 14,5 Yogyakarta 55584  
T. (0274) 899444 ext. 4511  
F. (0274) 899463  
E. [fiat@uii.ac.id](mailto:fiat@uii.ac.id)  
W. [fiat.uii.ac.id](http://fiat.uii.ac.id)

Nomor : 692/Dek/60/DAATI/FIAI/VII/2025  
Hal : **Izin Penelitian**

Yogyakarta, 17 Juli 2025 M  
21 Muharam 1447 H

**Kepada :** Yth. Pimpinan Vihara Buddha Prabha  
Jl. Brigjen Katamso No. 3, Prawirodirjan, Kec. Gondomanan  
Kota Yogyakarta, Daerah Istimewa Yogyakarta. 55121  
di Daerah Istimewa Yogyakarta

*Assalamu 'alaikum wr. wb.*

Dengan ini kami sampaikan dengan hormat kepada Bapak/Ibu, bahwa bagi mahasiswa Program Sarjana Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta yang telah menyelesaikan teori, diwajibkan menulis karya ilmiah berupa skripsi.

Sehubungan dengan hal tersebut di atas, mahasiswa kami:

Nama : ALLAIL MEYLDA FIRDAUS  
No. Mahasiswa : 21421102  
Program Studi : Ahwal Al-Syakhshiyah IP


mohon diizinkan untuk mengadakan penelitian di instansi/lembaga yang Bapak/Ibu pimpin, dengan judul penelitian:

***Perspective of Interfaith Leaders in Yogyakarta on Interfaith Marriage from the Point of View of Saddu Dzariah***

Demikian, atas perhatian dan kerjasamanya diucapkan terima kasih.

*Wassalamu 'alaikum wr. wb.*



*Asmuni*  
Dr. Drs. Asmuni, MA

## Appendix II. Research Permit Reply



**GEREJA KRISTEN INDONESIA GEJAYAN YOGYAKARTA**  
**MAJELIS JEMAAT**

Badan Hukum : Kep. DirJen Bimas Kristen Departemen Agama RI, DJ III/Kep/HK.00.5/55/719/2007  
 (ANGGOTA PERSEKUTUAN GEREJA-GEREJA DI INDONESIA)  
 Jl. Jembatan Merah No. 84 D, Prayan Kulon, Condong Catur, Depok, Sleman, Yogyakarta - 55283  
 (0274) 560774, 564247

---

Yogyakarta, 12 Juli 2025

No. : 226/UK/GKI-GJN/S/VI/2025  
 Hal. : **Jawaban Surat**

Yth. Fakultas Ilmu Agama Islam  
 Universitas Islam Indonesia  
 u.p. Dekan Fakultas Ilmu Agama Islam  
 Dr. Drs. Asmuni, MA  
 Jl Kaliurang Km. 14,5  
 Yogyakarta 4511

Salam sejahtera,

Memperhatikan dan membalas surat Saudara No. 590/Dek/60/DAATI/FIAI/VI/2025; tertanggal 1 Juli 2025; perihal Izin Penelitian, maka melalui surat ini kami menyampaikan bahwa kami dapat mengabulkan permohonan tersebut bagi mahasiswa Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta:

Nama : Allail Meylda Firdaus  
 NIM : 21421102  
 Program Studi : Ahwal Al-Syakhshiyah IP

untuk mengadakan penelitian di GKI Gejayan Yogyakarta dalam rangka penyusunan karya ilmiah berupa skripsi dengan judul **Perspective of Interfaith Leaders in Yogyakarta on Interfaith Marriage from The Point of View of Saddu Dzariah.**

Teknis pelaksanaannya dapat menghubungi Pdt. Guratan Pamentasing Pragolaesa (Hp. 0817885336) selaku Penanggung Jawab kegiatan ini.

Demikian kami sampaikan, atas perhatian serta kerja samanya yang baik kami mengucapkan terima kasih.

Salam kami  
 Majelis Jemaat GKI Gejayan Yogyakarta,

  
  
 Pnt. Soritua Samuel Nasution  
 Sekretaris

### Appendix III. Interview Documentation

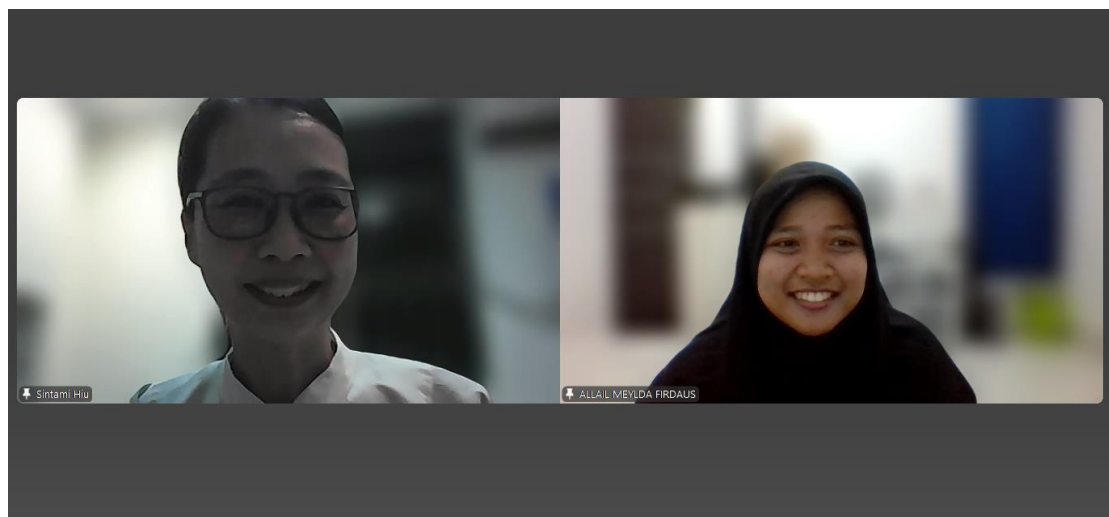


Interview with Mr. Margo, Confucian religious leader  
(09:10, 11 July 2025)



Interview with Romo William, Buddhist religious leader (Buddha Praba)

(19:37, 25 July 2025)



Interview with Ms. Sintami as Biksu (Maitreya Temple)

(19:56, 14 July 2025)



Interview with Romo Ossa, a Christian religious leader (GKI Gejayan)

(19:53, 17 July 2025)



Interview with Romo Hadyan, a Christian religious leader (GKI Ngampilan)

(09:55, 25 July 2025)



Interview with Mr. Didik, Hindu religious leader (Kementerian Agama Yogyakarta)

(08:17, 29 July 2025)



Interview with Mr. Nengah, Hindu religious leader (Jagatnata Temple)

(16:07, 16 July 2025)



Interview with Mr. Halil, Islamic religious leader (Kementerian Agama Yogyakarta)

(13:24, 28 July 2025)



Interview with Mr. Makhrus, Islamic religious leader (MUI)

(09:29, 20 August 2025)



Interview with Romo Awan, a Catholic religious leader  
(Gereja Katolik Paroki Santa Maria Assumpta)

(09:57, 17 July 2025)



Interview with Mr. Kristo, a Catholic religious leader  
(Kementerian Agama Yogyakarta)  
(09:36, 29 July 2025)



Interview with Mr. Cucu, Confucian religious leader  
(Kementerian Agama Yogyakarta)  
(14:35, 28 July 2025)

## CURRICULUM VITAE

### Personal Information



**Full Name** : Allail Meylda Firdaus  
**Place, Date of Birth** : Denpasar, May 10, 2001  
**Gender** : Female  
**Religion** : Islam  
**Nationality** : Indonesian  
**Address** : Jl. Tukad Batu Agung  
**Phone Number** : +62 81391384355  
**Email** : meyldallail@gmail.com

### Educational Background

- SDIT AL-BANNA (2007-2013)
- Pon-Pes FIRDAUS (MIC) (2014-2016)
- Pon-Pes DAARUL UKHUWWAH PUTRI MALANG (2017-2020)

### Organizational Experience

- Member of the LDK Alfath Media Network (2021-2022)
- Chair of the LDK Al-Fath Muslim Women's Association (2022-2023)
- Member of Marcoom UNISPC (2022-2023)